

Schools and
Civil Rights

SOCIAL ORDER

APRIL 1954

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Wilhelm Röpke

Diagnosis of Our Times

Charles Donahue

God, Caesar and Social Integration

John A. Gavin

Experiment in Penology

ARTICLES • TRENDS • BOOKS • LETTERS

SOCIAL ORDER

Vol. IV

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Institute of Social Order
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... just a few things:

READERS OF SOCIAL ORDER will already have some acquaintance with the thought of the distinguished Swiss Lutheran economist, Wilhelm Röpke, from the article on his work, *Civitas Humana*, and the review of *The Social Crisis of Our Times* (SOCIAL ORDER, May, 1951, pp. 224-26 and 231). Professor Röpke's article is restricted to a discussion of the moral and intellectual aspects of our present social crisis.

His vision of our present situation resembles that of many social philosophers, Karl Jasper, for instance, who said:

Social conditions are in ceaseless flux. This flux has become conscious. The whole population of the earth has been torn out of its immemorial traditional orders and forms of consciousness. Consciousness of security is constantly diminishing . . . Masses arise where men come to be without an authentic world, without provenance or roots, disposable and exchangeable. (*Origin and Goal of History*, Yale, New Haven, 1953, pp. 127-28)

It is imperative, Professor Röpke warns, that we make a correct diagnosis of our present ills. Failure to recognize that our troubles spring from the disintegration of moral and spiritual values will inevitably mean that we shall continue to rely upon statist palliatives which can only hasten the collapse of our civilization.

IN THE COURSE OF AN extended European visit Father Joseph B. Schuyler

had occasion to visit a good number of social centers in several different countries. He has condensed his observations on some of these into an article concerned with efforts in the field of labor-management relations. Jottings on some other questions also appear. In May we shall print another article of his on the German trade-union federation.

MR. JOHN A. GAVIN'S ARTICLE surveys the results of almost two years' experience with a promising development in criminal rehabilitation. Massachusetts embarked, just short of two years ago, on a program modeled after the old CCC forestry work camps for state prisoners. As director of the camp, Mr. Gavin is in a position to evaluate its worth, and his opinion that conservation camps seem to be "a giant stride forward in modern penology" opens up hopeful vistas of reform for a limited number of first- and light-offenders, many of whom now become habitual criminals.

ACCELERATED AMORTIZATION as an incentive to expansion in time of emergencies is by no means a new device. It has been used in this country almost from the time income taxes have been levied. But the rapid expansion of its employment during World War II and the Korean War suggests that it might be useful to re-

examine the reasons warranting its use. Dr. Francis J. Corrigan likes what he sees in it.

•

FATHER JOHN E. GURR, who follows events in the northwest and in Alaska closely, reports a notable court decision concerning the educational rights of a handicapped parochial-school child in Portland, Oregon.

•

OUR ESSAY-REVIEW in this issue points up a singular instance of the very trend to statism which Professor Röpke discusses earlier.

The right of diverse cultural groups to co-exist within the American community is one of the foundations of the Constitution. But the right of co-existence does not of itself solve all the problems occasioned by diversity. Indeed, the political establishment of cultural pluralism actually perpetuates conflict by perpetuating diversity. By and large the resolution of cultural conflicts is left to the intelligent initiative of individuals and the groups themselves.

One of Auguste Comte's more illuminating insights concerned the social value of cultural pluralism, provided that the component groups of a society share a core of basic values. Granted the sense of community which is es-

tablished by a uniform core of ideas, diversity of further cultural traits makes for richness, breadth and fullness of personality development and of national life.

But men, despairing of success in eliminating conflict and blind to the genuine values of diversity, can succumb to the temptation to get rid of the struggle for social peace by getting rid of differences.

They would restore the myth of the uni-group society; they would make the all-inclusive state the sufficient focus of our moral and spiritual being; they would even, as totalitarians, ruthlessly co-ordinate out of existence our cultural heterogeneity. (Robert MacIver, *The Web of Government*, Macmillan, New York, 1947, p. 490)

For some time Professor Charles Donahue, who is a member of the English department at Fordham University, has been discussing this trend to cultural monism which has characterized contemporary secularism. In this issue of SOCIAL ORDER he points to an extreme attempt in a recent work on education.

•

MAY WE REMIND YOU again that we shall be happy to send a sample copy of SOCIAL ORDER to anyone you think will be interested. Just send us name and full address.

F. J. C., S.J.

Diagnosis of Our Times

No longer is the world a healthy, genuine community — concludes a famous scholar

WILHELM RÖPKE

TWO world wars in a single generation. Two cataclysms, one more apocalyptic than the other—and a third impending. Highly civilized societies destroyed or eroded by revolutions. Inflation. Human slavery. Unleashed passions. Boundless cruelty. Pitiless hatreds. Masses in dire need, without work, driven to fanaticism. Uprooted human beings shipped about like cattle. Demagogues ride high with the credulous beneath. A world without faith, without understanding of unshakable values, without deep, rational convictions. Intellectuals totally disorganized. The majesty of law degraded. Liberty trampled upon in many parts of the world. Truth debased. Language betrayed by lies. Widespread destruction of the regulatory forces of economic life—until economic and social absurdities bring about unimaginable misery and threaten human reason. The entire colonial world in ferment. The shameless egoism of factions and the voracious greed of primeval monsters among the states.

Complete this appalling list at your own convenience; add all those details which the press gives us daily. Inevitably we reach the conclusion that the barbarian invasion today does not come from outside; it wells up from the very heart of the West. The somber vision of the great nineteenth-century French

sociologist, Frédéric le Play, has become tragic reality. No longer can we doubt that behind a facade of noble talk and beneath the close-knit organization of society, a re-barbarization of our civilization is in process akin to that other re-barbarization which destroyed the Ancient World. There is this significant difference between the two, however, that, while the moral strength which maintains society is crumbling, what we call technical and scientific progress has given us instruments of destruction which the Ancients would have attributed to the gods alone. We have once more become barbarians, but civilized barbarians, savages possessing wireless, flame-throwers and tanks—now atom bombs or perhaps even more fearful weapons.

SEEK ROOT OF TROUBLE

Without any doubt the dimensions of our civilization's disaster are immense. In all truth we are confronted with sickness of soul and of society which threatens to be fatal unless we mobilize all our age's resources of heart and mind. Even if there are still grounds for hope (and I believe there are), we can only keep hope alive by thoroughly and stoically assessing the extent to which the foundations of our social and economic system have already

been undermined, painstakingly searching out all the causes of the disaster and carefully replacing each crumbled pillar of the edifice with new supports better calculated to bear the burden.

The difficulty of this task is tremendous, but it is no greater, in any event, than the responsibility resting on our shoulders in this age which someone has imprudently called "the century of the common man"—which exalts and divinizes the culture of masses.

It is useful to recall that every great movement of history, whether good or bad, was ushered in by an intellectual elite. Ironically enough this is true even of theories which impugn the function of the elite itself. But intellectuals' responsibility has never been so grave as today. Today everything is in suspense; there is widespread anxiety about what is actually transpiring and about the attitude we should adopt; in the midst of a babel of voices millions wait, more impatiently than ever before, for new watch-words to guide them.

Standing at society's sick-bed we should imitate the physician who realizes that most precise diagnosis must precede all rational therapeutics. A century ago, when perceptive minds were beginning to be disturbed by the first signs of crisis in our civilization, François Guizot pointed out the need to understand the concatenation of cause and effect in history and the results in our own time. This, he said, is "the most powerful and glorious of all intellectual needs." But he adds that "it is necessary to guard against being satisfied with incomplete and hasty conclusions."¹

If we are to avoid this defect pointed out by Guizot, we must impose se-

vere restrictions upon ourselves about the questions we shall consider, realizing, nevertheless, the problem's immensity even as we focus attention upon some of its limited aspects. Furthermore, in presenting this essay in diagnosis I find it necessary to make the somewhat presumptuous assumption that my writings on this subject have not remained entirely unknown.

FUNDAMENTAL PROBLEM

In accordance with this need for rigorous restriction I must devote my few remarks to the single aspect of the crisis which seems to me cardinal; a detailed discussion is beyond the scope of this brief essay. I have in mind the moral and intellectual aspects of the crisis; the progressive disappearance of those beliefs, convictions, norms, principles, values, without which no human society can exist. In the last analysis these have, up to the present, been the surest strength of our civilization even in its most mundane manifestations, the daily events of social and economic relations.

Here would be the point at which to analyze the causes, symptoms and effects of this process of spiritual disintegration, to discuss the secularization of our society's Christian bases, the vagaries of anti-human rationalism, which in reality are the evil fruit of a brutal, stupid anti-rationalism. Here, too, we should analyze that false individualism which is only the forerunner of a crushing collectivism and explain its deadly evolution. This can be briefly suggested by such barbarous terms as "positivism," "scientism," "technicism."

For the present I must be content to observe that today's tragic happenings can be summarily attributed to a whole century which has avidly consumed the reserves of spiritual values accumulated through all preceding centuries, a century (to borrow the expression of Paul Valéry) which witnessed

¹ François Guizot, *Histoire de la civilisation en Europe*, 1840, p. 349.

the treacherously happy moment of history "between order and disorder." This century has been illuminated by "an enlightenment in which was squandered everything which men have feared to consume until that time." (Valéry) And today we can all too clearly understand what intellectual and moral nihilism are. We are in the midst of a mighty spiritual interregnum which may or may not emerge into a new reign of values and norms. We are in one of those ominous passages of history when superstitions, myths, deep-seated diseases of the soul, false allurements, ideologies and demagogic ideas of every kind have free and chaotic course.

BEGIN WITH MAN

We fully realize that morality and spirituality take precedence over all other human factors. Whatever be our political, economic and social reforms, we build on sand so long as we do not conquer the disorder that reigns within ourselves. "Charity begins at home." Each of us must begin with himself. Yet this would be only cheap moralizing and even bad theology if we were to forget the gospel parable of the grain of mustard seed and the field, a parable which teaches us that however much we may emphasize the importance of the spiritual, we must never neglect its connection with the material. Enough, consequently, about the mustard seed. Let us consider rather the field, that is, some manifestations of society's crisis in the realm of the actual, within the concrete reality of our social structures, in a word, its sociological and economic aspects.

In truth, we have for a long time been witnessing the actual dismemberment of the horizontal and vertical stratification of our society by progressive disintegration which left only a sandheap, individuals, that is, who lack both the coordination which a healthy,

Christian Culture

For the modern Christian the advantages of the study of Christian culture are obvious since it is the study of his own spiritual tradition. Without it he will suffer from a sense of cultural inferiority and estrangement in the modern world, and the more attached he is to his religion, the greater will be the danger of his adopting a negative sectarian attitude which will narrow his sympathies and contract his social activities. This has always been a danger for religion and not least for Christianity. In the past it has produced a thousand sectarian aberrations, . . . and the danger is no less today, though it takes new and less introverted forms. Nevertheless nothing could be more opposed to the nature of Christianity. For the Christian spirit is essentially dynamic and diffusive, penetrating every form of human life and influencing every human activity.

Christopher Dawson, *Medieval Essays*

genuine community could supply and the stable framework of natural existence and order. Individuals, like grains of sand, are tossed about in a sort of mechanical whirlwind and then dumped haphazard onto the heap. It is a congeries made up of "the masses," great cities, industrial centers, "the public," anonymous organizations with millions of members, "mass" parties and "mass" plebscites. It has no real, internal bonds, no deep "rootedness" of the individual in his social status or his natural milieu. Without real community, it lacks the leadership of genuine authority which has been summoned to its position by a deep sense of vocation, and which is, moreover, superior to the "masses." This society of discrete individuals with no bonds of cohesion, who are simply heaped into masses, has lost that internal, organic union which effects true, spontaneous community. The more they lack any solid ties, the more on the other hand, they are held fast by the fetters of the modern centralized, bureaucratic state.

By it we are made tiny cogs in its ever more complicated machinery until individuals are more sundered one from another than ever before in history.

CIVILIZATION'S "DUST BOWL"

If you want an analogy for this process (which is admittedly difficult to grasp) it can be found in the experience of American farmers some twenty years ago on the semi-arid plains of the Midwest. This story has been told by John Steinbeck in his novel, *The Grapes of Wrath*. The story opens in what is called the "Dust Bowl," which is the result of greedy exploitation, of violence done to nature and of dissipating the soil's reserves. The destruction was willingly carried on by highly commercialized agriculture in the name of progress and with no regard for the sensitive and extremely complex laws of nature.

This Dust Bowl has become a melancholy symbol of our society. For a century we, like those American farmers, have carried on a greedy exploitation of nature's profound and hidden resources and have reaped a similar harvest. Structure has been demolished; society has become a huge sandheap which, like the soil of the Dust Bowl after it had been robbed by erosion of its rich, cohesive humus, is swept up in great swirling clouds at the mercy of the winds and threatens to enshroud everything in dust. The human organic "humus" has been depleted from society. In some countries (totalitarian lands of all hues) we have already seen the naked rock exposed before our eyes. And in most other countries there exist pre-totalitarian conditions which are extremely alarming.

The destruction of what we might call right order by diminution of the community and of the bond with nature denies man's inmost essence; it does violence to man. He feels ill at ease in

such surroundings. But actually it is consoling to realize that the individual feels radically dissatisfied. As a result, he is constantly in quest of some way to restore happiness, seeking a philosophy—today existentialism, tomorrow something else. He reacts in a way that clearly shows something indispensable for humanity is missing, namely, natural integration and rootedness. Without always realizing it, he is distressed by the yawning void in the center of his being. He hungers, so to speak, for integration and a more natural existence, that is, more balanced, more rooted, in more human dimensions, giving greater significance and dignity to his work, closer to nature.

MAN'S FLIGHT FROM HIMSELF

This longing is the reason why men try to distract themselves with all sorts of substitutes, above all with real and—what is worse—with metaphorical narcotics: the cinema, radio, ideologies and schemes, myths, dreams of universal well being, facile promises, mass movements, drills and exercises, the fashions and follies of the day, mass athletics, messianism—worst of all, collectivist emotions: nationalism, xenophobia, class- group- race-hatreds, revolutions and war. From this longing, too, rises the unending restlessness of our times, our neurasthenias, political over-stimulation, doltish gullibility, vain agitation, our anxieties, our political passion, the cult of the colossal and of sterile activism, man's permanent flight from himself and from the void within.

These conditions explain many phenomena, chiefly nationalism and its almost inevitable result, war. These poisons are attractive to herded men, suffering under the loss of integration and meaning in life. We can rightly conclude from this that effectively to combat this condition of aggressiveness we must above all put an end to the

herding of men and accelerate a return to a human manner of life.

ECONOMIC ILLS

All this leads us to the more properly economic part of the present crisis. I agree with many socialists in their criticism of the social and economic mores of our age, and I am in accord with many charges they make against so-

End or Turning Point?

Thus the scientific revolution has been almost inseparable from movements of social and political revolution and with a far-reaching secularization of social life which produces a new type of conflict between religion and culture. . . . The result of these tendencies has been to produce a wider, more intense and more complete secularization of culture than the world has ever known.

For the new scientific culture is devoid of all positive spiritual content. It is an immense complex of techniques and specialisms without a guiding spirit, with no basis of common moral values, with no unifying spiritual aim. . . .

A culture of this kind is no culture at all in the traditional sense—that is to say, it is not an order which integrates every side of human life in a living spiritual community.

Indeed it may become the enemy of human life itself, and the victory of technocracy may mean the destruction of humanity, since it is impossible to ignore the way in which the latest triumphs of applied science have been turned to destructive ends.

The events of the last few years portend either the end of human history or a turning point in it. They have warned us in letters of fire that our civilization has been tried in the balance and found wanting. . . .

Christopher Dawson,
Religion and Culture

called capitalism—a term for which I have little esteem. But I am convinced, at the same time, that they are poor practitioners who have erred badly in their analysis of causes, their diagnosis of the malady and, consequently, in the therapeutics to be followed.

The cause of our economic ills is not at all the principle of private property or competition or the free formation of prices or private initiative and markets, in a word, the economic structure which we call a market economy. Rather it is developments quite contrary to these things which progressively destroy an economy founded on a free price mechanism. Some of these developments are monopolies and giant enterprises, proletarianization, concentration of private economic power, political abuses by vested interests, destruction of the human dimension and of natural order by the disastrous development of oppressive structures in the modern economy, paralysis of the delicately balanced mechanism of prices, interest rates, salaries and the circulation of goods, by injudicious interventionism and planning. From planning, the way progresses to bureaucracy and totalitarianism and ultimately causes chaos in economic life.

Socialists rely upon certain remedial formulae which increasingly make clear their lack of understanding, imagination and vision. Since these formulae lead us toward a collectivist Leviathan, we must realize that they are the surest means of aggravating our malady until it is fatal and completes the disaster whose graver aspects we have considered. Most reforms which socialists advocate result in an enormous increase of state power; in turn this power will forcibly overwhelm all the values which human socialism strives nobly to save: the interrelationships of our society which already have

been strongly centralized, dehumanized, massified and proletarianized, values such as the inalienable dignity of the human person, his liberty, the human measure of man, justice and also, paradoxically, peace and free intercommunication between states.

MUST REJECT STATISM

Unfortunately, there are always too many socialists who exhaust their imaginative powers in copying communist programs with what they call moderation. They think of this as no more than a rivalry between those who struggle for 100 per cent and those who want only fifty per cent. These socialists forget all too easily that what distinguishes them from communists is not their fifty per cent of moderation nor improvements upon a common program, but rather the astronomical distance between those who believe in liberty, the human person and democracy, on one hand, and those who place their trust in totalitarianism. Oblivious of that difference, they demand that which they modestly call socialization or nationalization but what in reality can be nothing but statism. They do not ask themselves whether achievement of such a program is not the dizzy course toward a totalitarian Leviathan. Such policies can offer no solution for our sick society's basic problems, which are simply those of man trapped in the meshed cogs of modern economy.

Is it really necessary to repeat that the centralization of economic processes by nationalizing the means of production or by a totally planned economy in the hands of the state will, for example, make the worker (who formerly could at least choose among different employers) subject to one single gigantic employer? And is it still necessary to add that this employer will be identical with the institution which formulates policies, which imprisons us, which

operates our schools, which rules us?

Is it not enough that the state should be policeman, judge, school teacher? Must it also become employer, banker, doctor, editor-in-chief, recreation director (as in totalitarian countries), manufacturer of iron, steel, clothing, sprinkling cans, sausages, grocer, insurance agent, accountant and everything else?

In fact, the worker more than others will sigh for the old state as a paradise of liberty when he is under the rod of that Leviathan which unfortunately even in our day has become a sad reality. He will not even sigh, of course, if totalitarian tyranny resorts to its most diabolical techniques, those devices of spiritual mutilation that deprive man even of his love of liberty and his autonomous mind. While pointing out these dangers, I have not yet mentioned the harmful effects of collectivism at the level of economic order and production.

When I pass this severe judgment I definitely do not want to attack socialism, insofar as it differs from communism and other totalitarian forms of collectivism by striving for liberty, justice, peace, human dignity. Instead of attacking socialism, I want to prevent it from sacrificing its extra- or meta-economic ends, its political, spiritual and moral ends (which must be ours also) by employing doctrinaire and dangerous means. I would like to achieve the mutual discovery of means corresponding to our shared goals by joint, unprejudiced discussion. We cannot hope to achieve this result without having previously reached agreement about a diagnosis of the illness we must cure. For our social diagnosis the sacred scriptures of that morbid, ambitious nineteenth-century intellectual, Karl Marx, are about as useful as a medical manual of the eighteenth century.

A Social Tour

JOSEPH B. SCHUYLER, S.J.

FRANKFURT AM MAIN, crossroads of West Germany, interests social observers. It has a university, important social research institutes, an advanced workers' school, headquarters of a strong metal-workers' union—and Father O. von Nell-Breuning, renowned for scholarly, realistic contributions to social thought, a congenial, humble, clear-thinking expert. After talking with several German socialists, I was not surprised to hear this brilliant economist say that in socio-economic matters contemporary, enlightened democratic socialists have goals no different from social-minded Catholics, and certainly not so censurable as many of today's materialist neo-liberals.

Many priests belabor socialists, he added, as if they were scolding those of thirty years ago. This anachronism helps explain much antipathy of Europeans to the Church, as well as the discomfort of many Catholics who see the Church closely and unnecessarily mixed with politics.

OBJECTIVES DIFFER LITTLE

Some comment on this point seems necessary. First, the typical socialist attitude toward confessional schools and some other socio-cultural matters is not under discussion. Second, not many German priests would, I think, agree with Father Nell's judgment. Thirdly, modern German socialism defies general description: it includes some Marxists, many anti-Marxists, many practicing Christians (Catholics, too), many narrow-minded and uninformed about the Church, many who

believe the Church narrow-minded and uninformed about them.

Most socialists seem ignorant of the meaning of their credo. When I challenged one socialist as to the meaning and goal of socialism, he gave me a clear presentation of Catholic social teaching. Told of the parallel, he said lamely, "Well, we try to get to our goals quicker than the Catholics."

Two other opinions of Father Nell will interest Americans. He is convinced that the Pope has quite definitely left the door open—publicly and personally—to justify *Mitbestimmung* as a natural right based on the demands of the common good. It seemed to me also that this German scholar would not favor some American efforts to develop a theory of the Industry Council Plan to which American industry could be molded. Far better not to be encumbered by an *a priori* program—far wiser to guide modern, changing developments and to conform to "what is reasonable in the circumstances."

At Munich one day I squeezed into a 1,200-student throng attending Romano Guardini's regular theology class in the state university. Then I attended a lay organization meeting where the lay leader spoke as most Americans expect only priests to speak. The widespread participation of European laymen in independent Catholic activity can teach us many lessons—though conditions differ and praise of European lay movements is overdone.

The German counterpart of JOC and YCW is the young and healthy

CAJ, Young Christian Workers. In addition to traditional youth functions, the CAJ has an additional goal: training convinced Christian leaders who can achieve leading roles in the religiously neutral trade union movement (DGB), where presently socialists are in control. Despite some encouraging achievement, there's a long row to hoe before the approximately 30,000 Christian labor leaders of the future will be found, formed and ready. This consideration is important in assessing the ability of Christians to "go it alone" in the trade-union movement.

In Austria the YCW, though numbering only 6,000, give great promise. They have a sense of mission as shown in their one-minute strike last Good Friday and by their bearing in public demonstration. While ninety per cent of Austria's 7,000,000 are Catholic, religious renewal is sorely needed, since only twenty per cent practice. More than half the 2,000,000 families have one child or none. A Catholic ex-communist editor cited Bishop Sheen: "The greatest danger isn't the godlessness of communists, but the godlessness of Christians." He told me that religious faith and practice and family morality are far superior among Ukrainian peasants than in Austria.

SEEKING PEACE

Austrians assure me that they want peace and security to enjoy culture, after loss of empire, Nazi incorporation, economic isolation and Soviet occupation. Apparently, too, the Dollfuss corporatist experiment was less successful than some foreigners thought. The welcome given Hitler weakened the Church's influence. Consequently, one doesn't find much strong, determined lay action—which focuses a lot of hope on KAJ and other small, leavening groups.

In Zürich, where legal status of the

few Jesuits was bitterly debated recently, Father Jakob David, editor of *Orientierung*, suggested two feasible goals for American Catholics: a social encyclopedia compiled by the best talent in all fields and planned collaboration and action toward a definite social objective (such as family allowances, the wage system, family housing). Father David himself united the planning and effort of theorists, journalists, preachers, lecturers, universities, housewives, unionists, politicians, employers and others on a family allowances campaign. The result was satisfactory: Switzerland today has a statement on the family in its constitution, family provisions for industrial pay schedules in six cantons, employer initiative and cooperation forestalling government interference.

In Geneva I saw Father Edward Duff, who has written extensively for *SOCIAL ORDER* and *America*. He felt that American aid, inspired by idealism as well as by self-protection, is often exploited by business interests unconcerned with their country's socio-economic injustices. This contributes to the strength of communism and anti-Americanism in France and Italy. From Geneva I traveled with Father Albert LeRoy, French priest in the International Labor Office, to the *Semaine Sociale* at Pau, about twenty miles from Lourdes.

The *Semaine* was disappointing, for me at least. In forty years it had done much good. But here I found oratory steeped in political unrealism, under the guise of Catholic social thought on war and peace. Even leading speakers talked of the twin imperialisms (capitalist U.S., communist USSR); between them France must steer a middle way. The fact that French capitalists lag far behind in social-mindedness and are partly responsible for French communist strength (there may well be more bona fide communists in France

than in Russia) received no consideration. Soviet totalitarianism sounded, in the accounts at Pau, like a nice old bear, waiting forlornly for a bit of kindness. My general impression—still subject to revision—is that French thinking, for all its brilliance, is strong on conclusions but weak on premises. There is a tendency to arrive at answers without working out problems. Several intelligent Frenchmen told me, "I didn't read the case, but you Americans committed a most unjust blunder in condemning the Rosenbergs." Pre-occupation with the Finaly case and memories of Dreyfus overrode reality.

MUCH BELGIAN ACTIVITY

My stay in Belgium was tremendously interesting. I looked into the JOC-KAJ (Walloon and Flemish branches of the YCW), the MOC (*Mouvement Ouvrier Chrétien*, representing all phases of socio-Catholic life), the Christian employers' association, the farmers' league (a vital feature in socio-economic-religious Flemish life), the socioeconomic research institute at Louvain University, a mining town at Eidsen, where even church and school are company property, the sessions of the Second World Congress of the International Sociological Association at Liège.

The contrasts in Belgium puzzled me. Tremendously prosperous, it has almost nine per cent unemployed, especially in small industries in the north. Its population is slightly larger than New York city's, yet it comprises two vastly different ethnic groups. Prices are high—even higher than here. Both school advertisements and lewd movie billboards abound. The strong Catholic newspapers are as class-conscious as the socialists'—and vilification is not absent.

As in the Netherlands, Catholics and socialists have structured their own societies within the Belgian "unity"—each has its unions, banks, cooperatives,

insurance companies and so on. This consolidates Catholics, but they fail to exert an influence on the many baptized Catholics, who flock to socialism. And many socialists are practicing Catholics. An illustration may help. After a lively interview with a former Catholic heading one of Belgium's biggest socialist unions, I asked curiously: "When was the last time a priest visited your offices?" "There's never been another," was his reply.

Catholics told me it was easy for me to associate with socialists, as I am not engaged in mortal battle with them over the principles of Christian life. I wonder. Many socialists are no more materialistic than many members of Christian political parties. The question persists: How much of the apostolate lies hidden in abandoned territory because we remain so closely tied to one political side? We need to probe further the extent to which identification of the Church with one political group is effective or harmful, and the effectiveness of Catholic social movements in the apostolate.

On the other hand, the strong Catholic life in northern Belgium and southern Holland has an unction, a confident assurance, a sense of achieved well-being which is most satisfying. You breathe Catholicism and enjoy it. You wonder how anyone could think of dealing with the "enemy." Historically, it is understandable, though I believe it too provincial to be Catholic.

Some Belgian Catholic institutions are not so effective as foreign observers paint them. Membership in organizations appears to be much greater than attendance at Sunday Mass. "Movements" and "mystiques" contribute to already existing Catholic vitality, but admittedly have little impact on the masses. The famed Belgian law to implement the ICP seems to be a dead letter.

This recalls a conviction which

grows on me. Many of these "movements" show real vigor and offer us Americans some lessons. But we already have many of them, without publicity, and all of them together do not accomplish the (improvable) effects of our religious school system.

The sociological conference was enjoyable, providing some exchange of ideas, yet manifesting sociology's continuing weaknesses. A leading American scholar advised Europeans to profit by American mistakes and avoid the positivism of much of our research. But there raged the debate on the definition and object of sociology, the validity of normative aims. One reputed scholar lamented, We don't know where to turn, and the world won't listen!

I BECOME A STEELWORKER

Talking with directors, union officials and professors whom one meets in visiting the Ruhr area or any other district in any country does not give the incoming observer adequate experience of reality.

I decided, therefore, to seek deeper insight by spending six weeks as a worker in the industrial environment of a large steel plant. Thus I might get the "feel" of being a worker and learn why so many workers are separated from the Church.

So I worked, as a *layman*—on the advice of the most competent persons. Though I lived twenty minutes from the plant, no one except my landlord knew that I was a priest.

This setup does not itself guarantee that a person can get the workman's view of things, for there were some basic difficulties: I knew I was in a *temporary* experiment without the day-to-day, year-to-year pressure of routine; I knew my work was *voluntary*, not required; I didn't have to compete for it at all; and lastly I had no family responsibilities. I had far more leisure than any worker—sometimes I

found boredom a real problem. Then too I was a foreigner acquainted with the language, where refugee workers are forced by language trouble to remain lonely.

These qualifications on my status and my experiences as they accumulated make me restrict my point-of-vantage this way: I was a member of one team (one of three shifts) in one section of one plant in one industrial area of one country in West Germany for six weeks. Variations in social attitudes abound: here I was working in a plant said to be the most communist-dominated in the Ruhr, yet I could detect no sign of this.

JOBS IN STEEL

Our plant of some 5,500 employees was an iron foundry and rolling mill. There was the regular processing of ore, rolling of ingots into beams, bars, sheets, wire and all the rest, with each product having its "street" of operations. On our "bar street" one-ton ingots went through furnaces, under the nursing of ovenmen, then were raised by cranes onto floor rollers, repeatedly pressed into shape and lastly cut into various lengths. Then the bars moved mechanically to "wire street" or were packed for shipment.

About thirty men labored in "bar street." Six were in the control booths, two on the cranes (serious injury and death were constant hazards here). Five worked at the oven, simply nudging the ingots into position with pikes, only about two hours of actual work in eight. The rollers totalled seven (two at rest, five working), and in their posts at the head and end of the rolling press, they turned the ingots into the proper slots. Their work was hard, constant, hot, often injurious (from burning chips pressed off the ingots) and generally dangerous. Then finally there were the several assistants occupied in cutting or in loading the crane—again, generally dangerous. Also, of

course, there were machinists and foremen.

I worked in the pit, where I kept the falling, still red-hot bars in good order, and chained them for crane lifting. If orders called for many deliveries to "wire street," our work was cut down sometimes to as little as two hours' labor a day.

But when the bars came straight through to our end, the work was worthy of the pay. Not necessarily hard, but terribly hot! One set of clothing wasn't enough, for the heat would blister the skin. In those heavy sessions I used to long with every falling bar for the *pause*, or rest period, and look forward to *feierabend*, quitting-time.

At such times I got comfort (such as it was) from recalling the textile mills I had visited where girls and women (sometimes men) stood glued to their machines for the whole monotonous day, with only two short pauses. Or of the coal miners whom I had seen underground in their lonely pits, with good pay—and *1,200 fatalities in two years*.

WORKERS LIVE WELL

The pay was good in the plant, considering the general German economy. Steel production workers seem to be about the nation's highest paid, as elsewhere. The American dollar is worth 4.2 marks on the exchange, so that the German wage is worth about one-quarter of the American. Our team, if production was fairly good, made at least 500 marks a month before deductions, compared to the average German worker's 300 marks monthly. We had no grumbling over pay except a smattering of jealousy towards a few better-paid.

Instead, the dissatisfaction turned to the hours of work, a normal work week of 48 hours, frequent in Europe. We toiled around the clock in three shifts,

early (6 to 2), late (2 to 10) and night (10 to 6) and changed shifts weekly. I'm convinced that more effort could be spent in obtaining a five or five-and-a-half-day week. Such a shorter week seems to be essential for human participation in religious, cultural, intellectual and recreational pursuits—including religious matters and church attendance on Sundays. Most of our men had to work two Sundays out of three, with time-and-a-half—twenty days in 21.

The paid vacation is good—up to eighteen days after some years in the plant—and so are also the various government and plant social and health provisions. For 50 pfennigs (about eleven cents) the plant cafeteria supplies a hot dinner with second helpings, noon and evening. If the worker's shift fits well or if he lives nearby, he can get twelve good meals a week for less than \$1.40. Beer was only six cents a glass!

Other conditions in the plant were good. Two lockers per man and shower facilities make for characteristic German cleanliness. Before and after work, each laborer looks like an executive as far as clothing goes. This interesting social and psychological phenomenon derives, it seems, from the worker's desire to be seen in his social dignity, not as a "mere worker." He will never call himself a workman, but rather an ovenman, a cutter, a roller, according to his function.

Most of my fellow workers lived in homes near the plant, in neighborhoods remarkably clean despite factory soot and smoke. Some were single and lived in a new single workers' home (*Ledigenheim*) built and managed by the plant. Replacing an old, rotten affair, this new building is modern, airy, clean, roomy, pleasant, well-run and cheap—lodging costs 50 pfennig a day. Its services included running water,

showers, cleaning service and kitchen facilities, all in a family spirit. Most of the boarders were refugees in their twenties.

GOOD SPIRIT

First names and the familiar *du* instead of the formal *Sie* were taken for granted in the shop, for foremen and everyone else on the "street." Yet towards employers (as in other European nations, too) German workers feel inferior, grounded on a traditional social attitude. Though class lines are still strong, more and more university students come from worker families and the economic strength of better-paid workers steadily wears down the social walls. The union has contributed to this gradual levelling.

Workers I knew were proud of their job and their wage status. Yet each can assure you that his duties are the most taxing of all and least appreciated. They and most of their countrymen seem to indulge in complaints about their lot and their lack of the American workers' automobiles and television sets.

Memories of the recent war remain strong and vivid. Everyone gave me spontaneously his recollections of life in a totalitarian state, of the SS, of Russian cold, of helplessness in bombings, of generous American help, of fleeing from Russian occupation (though many appeared to like the ordinary Russian folk). They were scandalized to note that many industrial and military establishments were left untouched while great residential areas were crushed by bomber attacks. Their greatest disappointment was that the Allies didn't join in a march on Moscow. They hardly realize the horror of the non-German world at Nazism, since Nazism grew steadily under the eyes of the world and without any interference. "No more war, no more soldiers! We've had our fill!"

War and the disruption of normality have led people to "want to get something, at least save something, from life." Quite openly people will prefer a new piece of furniture to a new member of the family. It was a shock to see this attitude so widespread in a Germany long known for family-consciousness.

Plant workers seemed to be indifferent, even bitter toward the union, a giant DGB affiliate with more than a million members. They believe it wiser and more profitable for them to join the union, but show no interest and even begrudge the dues (one hour's pay, deducted from the pay check). Thus there is a great gap between union officials and rank-and-file. Hitler's suppression of free trade-union growth killed the interest of the ordinary member. As an astute priest put it: "The union rank-and-file is as lost to the union hierarchy as to the Church hierarchy: both hierarchies are on an upper plane and have little contact with the masses." With qualifications, that seems true.

Formal religion simply doesn't mean much for most people. In conversation, religion was as little discussed as a distant relative. Of course, working twenty days in 21 or coming off night shifts at 6 a.m. doesn't make for vital interest in the Church. No hostility, as far as I could see; just an honest unconcern by people trying to live happy, pretty good lives, rather oblivious to religion.

These comrades of mine were *not* downtrodden, a proletariat, a group in conflict with the Church. Yet little effort can be made now to win them, to go to them, because of the great shortage of priests since the war.

They are not yet de-humanized, as the Belgian and French masses. It was a pleasure to associate with them, and a deepening of my experience.

An Experiment in

Modern Penology

JOHN A. GAVIN

A SCANT dozen miles from old Plymouth Rock a new band of pilgrims is pioneering with hand and heart and brain in a penological experiment scarcely less challenging than the adventure of the Mayflower arrivals.

The new Massachusetts penal forestry camp is the Myles Standish state forest at the entrance to Cape Cod. There, correction officers, conservation agents and inmate personnel are building together a new kind of institution of which they are modestly proud. The pilot camp in a state system of forestry prison camps has been planned, opened and placed on a sufficiently solid operational basis to warrant a short progress report that may be of assistance to others in the correctional field.

The new program, recently inaugurated by the Commonwealth of Massachusetts within the framework of its Department of Correction, resembles the federal government's CCC program during the thirties.

MODELED ON CCC

The old CCC—the Civilian Conservation Corps—gathered hundreds of thousands of young men during the hard years of the depression and installed them in forest camps under the administration of the military services. Trained foresters and conservation experts supervised their improving and developing the public forest areas. The idea behind that program was twofold. The first aim was to preserve the self-respect, vigor and work habits of countless thousands of American youth on

the threshold of manhood who found normal opportunities for work denied them in a prolonged and nationwide economic depression. The second aim was to conserve and develop the great forest areas of the United States for future generations, rebuilding them in many areas after long neglect and in other areas after waste and damage caused by the "cut-out-and-get-out" policies of early commercial exploitation.

Massachusetts' new joint correction-conservation program differs from the old CCC idea chiefly in that its personnel are prisoners. In the new CCC—Correction Conservation Camps—there is a parallel two-fold objective. First is salvaging the self-respect and youthful ambition in the younger and first-offender now incarcerated behind the walls in major penal institutions. Then comes the salvage and improvement of state forest areas by good management and development practices.

The idea of such camps had been germinating in the minds of many correction officials for nearly two decades. It crystallized into a positive plan and was pushed toward realization during the legislative year 1951 by two moving spirits whose diligence and perseverance were largely responsible for the inception of the actual program. One was the then commissioner of correction; the other—commissioner of conservation at the time—was also a former commissioner of correction in the Commonwealth. Both were aware of the need for such a program from the

correction standpoint, and the conservation commissioner was further deeply conscious of the benefits that would accrue from the useful labors of the inmates in the camp program.

FIRST CAMP STARTED

These two men carried the idea to the governor and found him sympathetic; he recommended it to the legislature. The enabling legislation was promptly approved. An experienced correction supervisor was appointed to investigate similar programs in Wisconsin and Michigan. Based on this survey, a report with recommended adaptations to suit Massachusetts conditions led to the inauguration of the first Massachusetts penal forestry camp in the Myles Standish Forest, Plymouth, in May, 1952.

Local opposition from alarmed and frightened residents temporarily endangered inception of the camp, but the project got under way on May 22, 1952, with transfer of the first twelve inmates. Small groups were added on a staggered schedule so that within two months the maximum capacity of fifty were in residence. Now, after twenty months of operation, the once hostile neighbors are solidly in support of the penal forestry camp program. The record of accomplishment in work and human salvage, even in so short a time, has been impressive.

Plans are in the making to extend the program to include additional camps. The present commissioner of correction willingly supports this type of activity. He sums up his feelings: "the most hopeful treatment for rehabilitation of the century." Progress has been made and continues.

Two factors stand out as fundamental considerations in the planning of such a program. The first is the selection of suitable personnel to conduct the program; the second is the selection of the camp inmates themselves.

Of the two, the matter of personnel is the more important. Officers and officials in this kind of venture must be well-balanced themselves, maintaining a firm but understanding discipline, possess a generous amount of common sense, have prudence and sympathy and be capable of leading rather than driving men. A satisfactory and competent officer in a walled institution may be quite unsuited for this open-type program. A personality that not only commands respect, but induces confidences as well, is a "must" for the camp personnel.

The second basic consideration is the norms and methods used in selecting inmates. In the Massachusetts program a classification board of four officials, the camp director, the director of classification, the head social worker of the department and the supervising parole officer of the state parole department, select prisoners for transfer. Their recommendations are submitted to the commissioner of the department for final approval.

CAREFULLY SELECTED

Definite classification principles are followed. First, the men must volunteer for the program. Second, they apply from their various institutions by letter to the camp transfer board. Third, the board contacts the institution for an up-to-date work and disciplinary record of the candidate. If this report shows the man to be above average in work and discipline, he is placed on a list for interview by the full board. Prior to such interview the camp board goes over his case history thoroughly. They seek to learn whether he has a stable work record in his home community, strong family ties, psychological and physical capacity for rough work of the camp and the ability to get along under a minimum of supervision. The board then interviews the man; if it judges him eligible for camp

duty, his name is placed on an "approved" list. As openings occur at the camp, men are taken from the list.

Men committed for serious sex crimes and "lifers" are precluded by statute. In addition, the camp board by policy rules out escape risks and men guilty of prior escapes, malingerers, psychiatric cases, extreme assaultive cases and those unsuited by personality for community living in an open-type program. Men with long sentences are not considered until approximately three years prior to their release date. First offenders and men with comparatively short records comprise the actual majority of the camp population.

SUPERVISION SHARED

At the camp and in the environs where work is performed, care and custody of inmates rests with the correction personnel. Layout and direction of the work beyond the immediate limits of the camp belongs to conservation officers. The work program consists of a full eight-hour day, five days a week. Qualified officers of the conservation department supervise actual work projects. Roads have been cleared of overgrowth, road shoulders and aprons cleared, new by-pass roads built, recreational areas enlarged and improved, picnic tables and outdoor fire grates constructed, some two hundred additional camp sites built and many other forestry jobs accomplished which would normally have been impossible under ordinary state conservation budgets.

One outstanding contribution is the ready-made forest-fire fighting force. During the first summer of operation, the Plymouth camp men registered approximately 3,000 man-hours of fire fighting in the neighborhood of the camp. For this work the local fire chiefs called at the camp in person to thank the inmates. The conduct of the inmates on the fire lines was unim-

peachable at all times and created more good will for the camp program than the best-planned publicity campaign could have accomplished.

In the first twenty months of operation the camp received 120 men from walled institutions. Nine men were sent back because of unsuitability for camp life; an additional six men requested transfer back because of difficulties in obtaining visits from their families. No one has escaped or attempted an escape from the camp, although it is wide open and there are no locks, no fences surrounding it and no firearms in the camp. No serious incident—not even a fist fight—has occurred during this period.

The crimes of which these men were convicted are as follows:

Robbery	13
Robbery, Armed	31
Assault and Battery while committing Armed Robbery	14
Breaking and Entering—Larceny	24
Manslaughter, Accidental and otherwise	11
Larceny	6
Miscellaneous	21
	120

And what has been the reaction of the inmates themselves to this program? The new-found freedom, the minimum of supervision and surveillance, the healthy outdoor work, the "family" tone immediately evident to the newcomer, all add up to a splendid *esprit de corps*. One notable change in men coming into the camp program is the gradual shedding of the usual guardedness in the presence of staff personnel. Another is the emergence of the clear-thinking citizen; senior inmates themselves have remarked on the almost universal experience they see in each new arrival—the observable change from "convict-thinking" to honest self-evaluation. New arrivals find that those ahead have set a tone and have standards and

expectations from newcomers; there is an acceptance of thinking in terms of the camp "family," of group comfort and convenience rather than selfish concerns of individual whims; there is patience, pride and dignity.

Two common reactions stand out in most men coming from walled institutions to the camp. One is, "Gee, this would be great for my kids!" The other is amazement that there is no evidence of security measures, "For the first time since I've started doing time someone trusts me." One prisoner expressed the desire to have visitors for the first time since beginning to serve sentence: "I'm going to have the wife bring the kids here to visit—they won't realize this is a prison." Another, six months away from release on a fifteen-year sentence for armed robbery, observed, "This is the first break I've had since I started my bit eleven years ago."

MEN IMPROVED

The desire to profit from opportunities offered by the camp is evident when the new man is only a few weeks in residence, and for the most part it is sustained for the balance of his time until release. In their spare time the men engage in avocational work on knick-knack articles for private sale, indoor and outdoors sports, religious services, Alcoholics Anonymous meetings with guests from outside groups, correspondence courses, and—believe it or not—a formal course in criminology and the social sciences.

Among the courses are: time study, English, tree surgery, foods and nutrition, blue-print reading, commercial lettering, auto mechanics, harmony, arithmetic, German, Spanish, marine engineering, painting.

Public reaction after this period of trial is interesting. At the local level of the camp area, from the very group that was most vocal in opposition to

the camp's inaugural have come requests for permission to join the inmates in the various formal religious services held at the camp. This group, mostly through ignorance of the program's aims and purposes, resented the apparent threat to summer recreational areas, and feared violence from the camp inmates toward their wives and children. Now this same group pass the inmates in their work projects daily, exchange pleasantries with them, are vocal in praise of the noticeable improvements wrought—in the camping, swimming, fishing and road facilities of the 12,000-acre forest in which the camp is situated. Other areas of the Commonwealth are requesting additional camps to be opened in woodland sections so that similar needed improvements may be achieved.

From the viewpoint of the correction official, even this brief sketch of the spiritual, morale and rehabilitational gains already achieved (and apparently established as a continuing and expandable institution) adds further proof of the wisdom of the program. By March 1 of this year 57 men have been released on parole or outright discharge. Of that number, two have asked to be returned because of emotional problems on the outside; three have violated parole by drinking; two have been returned for new crimes committed after drinking. Rightly to evaluate these data, it must be remembered that the camp receives the best prisoner prospects from all institutions, hence there should be a higher proportion of success. Correction conservation camps—the new CCC—look like a giant stride forward in modern penology, truly representative of good correctional thinking. It is a program that has already contributed to reducing criminal recidivism. And better still, it is a program that is building steady workers, stable citizens and good men.

SOCIAL ORDER

Accelerated Amortization

"Legalized profiteering"? "Government bonanza"? Or a sensible approach to a serious problem? An economist gives a realistic, readable insight

FRANCIS J. CORRIGAN

IF YOU put all taxpayers in one room to discuss the subject of this article, they would soon divide into three groups. First would be those who denounce the scheme as "legalized profiteering" or the "biggest bonanza that ever came down the government pike." Then those who defend the practice as a sensible way to get a defense program under way quickly and with minimum cost. The third group would comprise those who had heard of the device and would like to learn more. Behind the smoke screen of charges and counter-claims that rage around this subject lies the truth. Perhaps this article can make it a bit clearer.

Accelerated amortization is a government-granted privilege enabling a businessman to write off the cost of defense facilities at a faster rate than ordinary depreciation. Some might question why this arrangement is necessary. Why does business need this device? To answer that question, one must look at the economic environment in which accelerated depreciation is traditionally found—war or preparation for war.

At such a time, governments suddenly need a lot of things in a hurry. Factories must be enlarged and new ones built. Machines must be found to fill them and workers hired, if tanks, guns, planes and the myriad matériel

of modern war will be available. Exigencies of war are so tremendous that government and industry must join hands in united effort.

As an example, assume that we need 50,000 planes. The question immediately arises, where to get them? If this order calls for manufacturing facilities worth say, \$30,000,000, and only \$10,000,000 of airplane capacity is available to make them, how can the government get its planes? Expansion is obviously needed and at once. But what about extra capacity of these facilities after the war? Finally, who is going to build them?

Since our government operates with democratic processes and in a framework of private property and freedom of choice, the creation and expansion of productive facilities for war purposes has been left pretty much in the hands of private initiative and private capital.

In economic life, risk is all pervasive. For example, modern technology is in constant flux so that today's machine may be obsolete tomorrow. The businessman, moreover, is not infallible. He may be unable to forecast correctly his customer's wants. Consumer behavior is at times capricious and even unpredictable. Superimposed on these every-day business risks are all those associated with the powerful undercurrents of economic change which find

expression in general decline of business activity. Businessmen, schooled in the lessons of the Great Depression, today seem to find the latter risk the biggest of all.

RISK AND RELUCTANCE

Risk without hope of reward is unrealistic. The reward necessary to compensate for assumption of risk may be termed the price of economic progress. Estimates of risk and reward are subjective and vary from one individual to another. Anticipations are apt to be colored by the business outlook, the state of economic development and recurring waves of optimism and pessimism. If businessmen are selective in assuming "normal" risk, in an emergency period they are apt to be even more careful.

The problem becomes more serious when we consider defense-production facilities. No one knows how long they will be needed or how much of their cost can be recouped before the need disappears. Consequently, businessmen are understandably reluctant to invest in such hazardous ventures.

As a result, an obstacle immediately arises that prevents quick expansion. This stumbling-block is born of the businessman's fear that if he expands his facilities, they may rise up, Frankenstein-like, at the end of the war to plague him. Reluctance to expand may come from worry that if he goes into debt to enlarge his factory, it may severely decline in value before he has finished paying for it when the war is over. Then too, business may be concerned whether the output resulting from the greatly increased capacity can be sold when Uncle Sam is no longer the chief customer. The problem, moreover, is magnified by the fact that no one knows how long the emergency period may last. The duration of a war (to which the demand for defense matériel is inextricably bound) and the va-

garies of politically directed military policies are an element somewhat different from the normal sources of risk. If the war lasts less than five years, it is unrealistic to expect a businessman to build a plant that may last forty years. These are inhibiting factors that dampen business enthusiasm for wartime expansion. Government, eager to get the job done quickly and with minimum disturbance to civilian economy, must recognize them.

In both World Wars and in the Korean War, the government has used accelerated amortization to encourage expansion of necessary industrial capacity by offering private enterprise certain incentives, chiefly of a tax nature.¹ Companies which agree to expand their productive facilities for defense or war purposes are permitted to deduct a specified portion of the plant or equipment costs from their taxable income at a much faster rate than the internal revenue service ordinarily permits. In the First War, allowances for this purpose amounted to \$650 million. In World War II, the figure was \$6 billion. From the start of the Korean war until January 27, 1954, the government certified an additional 18,741 applications for fast write-offs on new or expanded facilities to the extent of approximately sixty per cent of their estimated cost, \$29,245,465,000. In this same period the Office of Defense Mobilization (ODM), which administers the program, denied 7,308 applications covering facilities with an estimated cost of \$6,219,404,000. These inducements, considered in the light of ordinary depreciations, are highly significant.

Depreciation or the gradual exhaustion of economic life is a measurable fact. Businessmen have traditionally

¹ This arrangement, since it is of federal origin, in no way affects assessment values for local property taxes, which are subject to state and local laws.

treated it as a business expense. Federal tax regulations have long recognized it as an allowable deduction from a firm's gross revenues.

DEPRECIATION

The buildings, equipment and tools required by modern industry, no matter how efficient they may be, will not last forever. Over a period of time, their useful life will come to an end. Such factors as the physical wear and tear of day-to-day use or exposure to the weather will eventually rob them of their economic usefulness. Then too, fixed assets are sometimes scrapped because they are either worn out or outmoded. For example, a three-year-old airplane may still look forward to many years' service. In operating performance and safety, however, the old plane may be so inferior to the latest design that competitive conditions will compel its early retirement.

Since these assets are used up in operating a business, it is logical that the loss in value incident to their exhaustion be a proper business expense. The purpose of depreciation is to prorate this cost equitably over the accounting periods included in the life of the asset. A firm, for example, may install a machine with an original cost of \$5,000. If this asset has an estimated useful life of twenty years, its depreciation each year (disregarding possible scrap value) under the "straight-line" method would be \$250. This expense would be one of the costs of "doing business."

If over a twenty-year span the firm successfully sells the machine's output at a price that covers its total costs, including depreciation, at the end of that period, the asset will be completely "written-off." At that time, the firm would have recouped its original investment in the machine.

Returning now to emergency conditions, we see that if a firm's new plant

or other newly acquired assets are certified as necessary for national defense, the government would grant it the privilege of writing off the costs of these facilities in five years rather than over their normal estimated life. A \$1,000,000 foundry, for example, might have a life expectancy of forty or fifty years with a corresponding write-off of two-and-a-half or two per cent a year. Now if this plant is built to fill a defense contract, it could be written off in five years at twenty per cent a year. Thus, if the project costs \$1 million and is expected to last forty years, the taxpayer normally would be permitted to write-off only one-fortieth of its value a year or \$25,000 as an allowable tax deduction for depreciation. Now if this firm was able to secure a "certificate of necessity" from the government, it would be permitted under the privilege to write off one-fifth of a million or \$200,000 from each of its first five years' gross income. After this period is over, the plant would be fully depreciated and no more deductions for this purpose would be allowed. Thus, the greater depreciation allowances permitted by telescoping them over a shorter period, rather than over the facility's normal life, would lower the firm's five-year tax liability.

An example will show what this could mean in terms of savings. Suppose two companies had earnings before taxes of \$1,000,000. One deducts normal depreciation. It is subject to a 52 per cent levy and will pay taxes of \$514,500. The other, using a larger write-off allowance, would pay taxes of \$410,500, for a difference of \$104,000. In five years, assuming the same conditions, this would mean tax savings of \$520,000.

By this arrangement, the government swaps tax incentives for necessary plant expansion. The desirability of this procedure, measured both in

terms of cost to government and benefits to industry, must be carefully considered. Benefits, of course, cannot be divorced from costs, for they are both sides of the same mirror—the public interest. In the last analysis, the merits or demerits of rapid amortization will have to be viewed in the light of their effects on the general welfare. In this connection, it must be remembered that accelerated amortization is nothing more than a refined guess. It is unlikely that industry would enter the agreement unless it had a reasonable expectation of receiving an incentive over and above the capital-recovery allowance associated with ordinary risk. Commenting on this subject, the Machinery and Allied Products Institute says:

Both the government and industry are guessing five years ahead under circumstances that make the future extraordinarily obscure and unpredictable. It is inevitable, therefore, that actual developments will depart, and sometimes widely, from the expectations implied in the amortization allowance. It is inevitable, by the same token, that some of these developments will be to industry's advantage and some to the advantage of the government. As we have observed before, it no more follows that industry has profited when it comes out ahead on the deal than it does that the government has robbed industry in the reverse case.²

THREE ASPECTS TAXWISE

Taxwise, there are three facets of the privilege that should be mentioned. The first, already considered, is that fixed-asset costs are recovered more quickly under this procedure than under normal depreciation with consequent reduced risk of loss of economic value. A business firm normally would be subject to more economic vicissitudes in twenty or thirty years than it would in five, especially when early

² Machinery and Allied Products Institute, *Amortization of Defense Facilities*, Chicago, 1952, p. 95.

Most Arrests by Age

18	15,540
23	15,305
21	15,246
22	15,040
24	14,884

demand is reasonably assured and long-run demand dubious. Thus, by quickly writing off the asset in the emergency years when productivity, profits and taxes normally would be higher, the firm will recapture its original outlay all the sooner, thus freeing it for reinvestment.

Secondly, rapid depreciation would mean considerable tax savings, if the tax rate is lower in the post-emergency period than it is at the time expansion originally occurred. The firm's tax liability would be reduced since the larger profits and higher taxes of the war years would be offset by larger depreciation allowances. At the end of the five-year period, while the asset may be fully depreciated, it undoubtedly will still retain some economic value. Perhaps, it will have a great deal in that the new plant, incorporating the latest technological advances and improvements, may be more efficient than an older plant. Thus, while the Treasury Department will permit no more depreciation for tax purposes, the plant actually may create additional revenue. If it does, and if taxes are reduced, its income will be subject to lower levies.

In view of the fact that accelerated amortization programs were introduced while excess profits taxes were in effect and inasmuch as Congress recently eliminated this tax and lowered corporate rates from 52 to 47 per cent, the advantage is of considerable value. Of course, if tax rates should be higher in a post-emergency period than before, these advantages would disappear.

This discussion of possible tax savings rests upon the assumption that business will be in a position to make a postwar profit. If, however, lowered tax rates are accompanied by lowered business activity, it may be difficult for business to make a profit. It is erroneous to think of all business activity as one long series of uninterrupted money-making. In the period, for example, between 1931 and 1933, corporate losses exceeded corporate profits by several billion dollars.

Finally, if postwar tax rates do not go up or down, but stay the same, the firm may still reap a benefit. While rapid amortization may reduce a firm's five-year tax liability, it does not eliminate it. Thus, if our previous assumption (that emergency-expanded fixed assets may have some post-emergency value) is true, then it is not unrealistic to assume that these assets may also be capable of producing some postwar revenues. Now if this income is subsequently taxed at the same rates prevailing in the emergency period, the accelerated amortization device in effect postpones the tax liability to a future date. The firm, as a result, receives an interest-free loan from the government.

In this connection, the findings of a recent study are worth noting. Assume that a firm spends \$1,000,000 on a new facility which would have a normal depreciation rate of five per cent but receives 100 per cent rapid amortization. Even though the firm is subject to a constant 47 per cent rate over the next twenty years, the mere postponement of the tax payments has a discounted present value (as of the time the facility is built) of \$81,000 if evaluated at a three per cent rate of interest, or \$156,000 if evaluated at a ten per cent rate. The approximate cost to the government under these conditions would be \$81,000 while the benefits to the firm able to earn

ten per cent after taxes on its invested capital would be \$156,000. If the firm is subject to higher taxes during the amortization period than later, the costs and the benefits would still be higher.²

OR "GOVERNMENT IN BUSINESS"

It is invidious to single out examples of taxpayer "costs" without considering at the same time alternative ways of acquiring facilities. Costs should not be considered in isolation but only with respect to other ways of doing the job. Granted that emergency facilities are needed, what other methods are available? In reality, there is only one.

If industry refuses to expand, unless tax incentives are provided, government could resort to direct ownership. That is, government would step in to finance, build and operate its own plants. At first glance, this sounds plausible in that it is a direct frontal attack on the problem. A minute's reflection, however, will show that it is no solution at all, in that it merely exchanges one set of problems for another without ever really coming to grips with any of them. At the outset, the course of action is filled with political and administrative booby-traps.

In spite of federal activity in the fields of housing, public power, atomic energy and agriculture, "government in business" is still anathema to a great many people. Any proposals for wholesale expansion of federal activity in government-owned and operated steel or aircraft plants, as an example, would be subject to endless debate in Congress. So long as politicians talked, nothing would be done.

No matter what criticism may be leveled against rapid amortization, it did get the defense job done quickly

² Robert Schlaifer, J. K. Butters, Pearson Hunt, "Accelerated Amortization," *Harvard Business Review*, 29 (May, 1951) 118.

and with a minimum of false starts. There is no denying that the industrial supremacy of American factories contributed greatly to winning the war. For cold logic, the production figures of American industry are hard to beat.

Secondly, if government should go into business, the problem immediately arises, what about disposal of facilities when the war is over? There is no problem when the facility has some stand-by value as an insurance policy against future emergencies. A government-built guided-missile laboratory would be a case in point. Common-sense might dictate that these facilities be maintained in some fashion during peacetime, always ready for emergency use.

The problem, however, is not always that simple. What about a government-built plant that does have some post-emergency civilian use? The problem is compounded if the government-built plant is only a small part of a larger, integrated operation, the rest of which is privately owned. In this case, there logically would only be one potential buyer—the firm which owns the rest of the facility. The government, as a result, would be placed in an untenable bargaining position.

Government ownership, moreover, is not cheap. In testimony before the Senate Committee on Banking and Currency, Jess Larson, Administrator of War Assets Administration, estimated that the expenses of his agency after World War II ran to nearly a billion dollars. If past experience is any criterion, the government stands to lose a great deal in the post-emergency sale of productive facilities. The Machinery and Allied Products Institute⁴ estimated that the government after World War II realized an average of roughly one-fourth of the cost of defense facilities. If interest costs on the

investment are added, the total bill for government ownership may run over eighty per cent of the original investment.

It is unrealistic to hold out rapid amortization as a cure-all for every defense ill. To be sure, the device is not perfect. There have been abuses. At times the certification program has not been so much a child of necessity, but a step-child of opportunism. The Hazelton Steel Tubing Company is an interesting example. In 1951, three promoters with only \$600 each of their own money were able to obtain a government loan of \$7,800,000 and a fast write-off certificate that might have made millionaires out of them. When the trio failed to raise \$1 million in private money to match the government's ante, the project was abandoned and the government withdrew its generous offer.⁵

URGENT NEED

Then too, once this program begins, it is hard to know where to stop. If one or two steel companies, for example, receive the privilege, then the door is open for pressure for similar treatment of other steel firms and other industries. On the other hand, if the government decides to hold the program down to just a few essential industries, it is placed in the assailable position of choosing those firms which best serve the public interest. A difficult task!

Imperfect as it admittedly is, special amortization will be needed as long as war or threat of war exists. There might also be use for the device in economic emergencies. Incentives in the form of write-off allowances will be needed to make the special-risk ventures required by modern warfare or threatened depression sufficiently attractive to pull capital.

With these exceptions, accelerated

⁴ The Machinery and Allied Products Institute, *op. cit.*, p. 17.

⁵ *Fortune*, October, 1951, p. 85.

amortization could be done away with altogether, if Congress would correct features of our present tax laws which deter businessmen from accepting risk. The question is not so much whether incentives are needed to undertake expansion as it is the removal of deterrents that prevent investment.

What is urgently needed is a complete overhauling of federal depreciation policy. Present Treasury Department rules, for example, allow only five per cent a year for depreciation, which is often considerably less than the costs of replacing the asset in an inflationary market. Suppose, for example, a firm ten years ago installed a \$1,000 machine with a life expectancy of ten years. For ten years it charged off \$100 a year in depreciation. Now the machine is worn out, and because of inflation, a new one costs \$4,000. By failing to charge off proper depreciation, the firm has suffered a capital consumption of \$3,000. However, to some, inflation may spell a profit. A firm, for example, with a partially written-off asset may find that because of the higher price levels caused by inflation it can sell the asset at a handsome profit, which will offset to a limited degree the replacement problem. An example would be a hotel in a crowded defense area.

Moreover, by measuring the value of the asset by its probable life, Treasury depreciation policy largely ignores the obsolescence factor. A machine may be built to last twenty years but often is outmoded in five. What is needed is a policy that would base depreciation more on obsolescence and less on longevity.

President Eisenhower recently recommended to Congress a more realistic tax treatment of depreciation through the use of the "declining balance method." By this step, industry could write off during the first half of the life expectancy of the plant or equipment,

two-thirds of the cost for tax purposes, rather than half as at present. During the early years of the asset's life, the rate of obsolescence is apt to be the highest. A new automobile, for example, may lose more than half of its value in the first third of its life. It loses several hundred dollars the minute it is driven out of the dealer's showroom, for then it is a used car.

This arrangement would provide a "built-in" incentive for industry to modernize, since a sizable percentage of the asset's cost would be quickly recovered. Under present regulations, however, an equal fraction of the cost of the facility is depreciated each year, with the result that industry is reluctant to install new and more modern machinery while a great part of the cost of the old equipment remains unrecovered.

This proposal deserves careful consideration. Loss of tax revenues resulting from changed depreciation rules should not be the overriding consideration. Certainly in these days of unbalanced budgets, the estimated revenue loss of \$1 to \$1.5 billion each year cannot be ignored. Neither can a growing, dynamic economy!

In the long run society's interests would seemingly lie in the direction of greater productivity, rising standards of living and increased employment opportunities. A realistic depreciation policy would seem to be a step in that direction. This program, moreover, would tend to iron out the peaks and valleys of business fluctuations by stepping up the demand for heavy capital goods and the construction industry—the backbone of our economy.

Finally, any proposals designed to induce businessmen to expand and modernize would have the added merit of making economic growth a continuous rather than an emergency process. Industry, as a result, would be better prepared for any emergency.

The Civil Rights of Handicapped Children

JOHN E. GURR, S.J.

LAST fall Patsy Elkins and three other parochial-school children of Portland, Oregon, applied for admission to lip-reading and speech-correction classes which the public school district had been made available under legislation enacted by the state of Oregon in 1953. The four handicapped children were refused admission to the classes on the grounds that they were not enrolled in the public schools.

Patsy's father, who probably was acquainted with the plight of Catholics under the attempt in 1925 to outlaw private schools in Oregon, instituted a mandamus suit, seeking admission of parochial-school children to speech therapy classes of the district. Attorneys Robert Maguire, Patrick Doolley and Leo Smith made an original request under an attorney general's interpretation of the 1953 state legislation covering handicapped children. They contended that the law's definition of the handicapped included all children and puts their admission to special classes on the basis of need, rather than on that of enrollment in public schools.

APPLICATION SUPPORTED

On February 20, 1954, in a decision which has not as yet received adequate notice in the liberal press of the country, Circuit Judge Alfred P. Dobson

ruled against School District No. 1 and in favor of the parochial-school plaintiff. In a three-and-a-half page opinion, he made it mandatory on the public schools to admit children, regardless of whether they are enrolled in the district public schools, to special therapy classes for the handicapped.

Some of Judge Dobson's observations on the issue may well become classic expressions of judicial wisdom sorely needed in the school question. According to the *Portland Oregonian*, which ran a full-column front-page article on the ruling, he felt that the plaintiff's interpretation of the statute was not only more correct but also accorded more satisfactorily with "the notions of general welfare and social health which are common to both parties in court. . . ."

Against the district's claim that responsibility of public schools is limited to those enrolled in them, the judge said the statute "clearly withdraws the classification of handicapped children from the discretionary determination of the [school district]."

He stated further:

The object of the educational code is not the accomplishment of a neat, self-contained public school establishment. A system of educational administration, however interdependent and free of unresolved problems of coverage and opera-

tion, is not an end in itself. The laws relating to public education are instrumental, and their successful ministration to the need of a literate, mature society is the final measure of their worth.

Public education, like public health, is a paramount concern of government. To the extent that it implicates legitimate differences among sincerely held creeds, it bows to the demand of private instruction, but exacts from the devotees of such creeds the responsibility of meeting minimum standards of educational attainment.

Permitting private schools, however, is not an indulgence on the part of government but rather fruitful protection of the free intellectual development of its society. The obligation of the state to the private school child is in no sense abdicated.

And where it appears that private school facilities are inadequate to the needs of the handicapped student, it does no credit to the public school agencies to demand that such students be forever bound to the limitations of the private facility in such special situations, as an alternative to renouncing a substantial tenet of their creed.

One of the arguments of the district school board was that the admission of parochial-school children to therapy classes for the handicapped would imply the right of parish-school application for special work of other kinds, such as chemistry, wherein public school facilities might be available while parish schools were unable to provide them.

Judge Dobson held that this implication did not exist:

The special instruction sought here is not in any significant sense a supplementation of the private school curriculum nor analogous to an application by a private school student to divide instruction time between standard courses in a private school and standard courses in a public school.

Another argument brought forward by the school board was the question

of its legal right to give special services to handicapped children not in its charge when it is unable, financially, to give these services to a waiting list of its own students. An editorial in the *Oregonian* on February 20 emphasized the financial burden to the school district in criticizing Judge Hobson's decision:

Does it mean that the public schools must give adequate instruction to all children with physical or emotional problems? If so, the taxpayer had better understand this without delay. For such an interpretation would require a multimillion-dollar expansion of present special instruction classes, now only in the pilot stage.

According to the editorial, Portland schools last year gave special help to 1,280 children in their speech clinics, which is only a fraction of the number of children with such defects. Moreover, fourteen visiting teachers in the same period interviewed 1,985 emotionally disturbed children and since, this editorial states, one out of every ten could be classified as emotionally disturbed, there are an estimated 6,000 to be considered.

FINANCIAL PROBLEM

The cost of Portland's school for crippled children is \$1,679 for each child, more than six times the \$260 spent on the normal child in the elementary grades. At the school for the deaf, cost is \$1,028 for each child. Figures for other special classes are not so high, but they are far above the \$260 average.

While the state pays some portion of the cost of special classes, the tendency is to transfer this responsibility as soon as possible to the local district. There is likelihood, then, that the district will become a Mecca for parents whose children need such help, with the result that the Portland taxpayer

(or any other district taxpayer so involved) pays a disproportionate cost of helping the afflicted. The *Oregonian* editorial expresses the fear that as the significance of the circuit-court ruling dawns on parents, there will be an increase in demand for such care.

So far the local district has done its best to help the most seriously handicapped and those whose parents have been most insistent. "The grease has been applied to the squeakiest wheels." But the "biggest noise of all may eventually come from those who must pay the bills for this enormous new responsibility of public education," the editorial warned.

The attorney for the school district, Mr. Grant Anderson, while disclaim-

ing authority to speak for the board, said it is usual for the Portland district to appeal cases which have important legal ramifications to the supreme court.

While it cannot be denied that practical problems of administering the finances of such a program may be serious (although fear of an "enormous new responsibility" certainly seems exaggerated), it is still true that "it does no credit to the public school agencies to demand that handicapped students be forever bound to the limitations of the private facility . . . as an alternative to renouncing a substantial tenet of their creed."

"The obligation of the state to the private school child is in no sense abdicated."

Coming Soon

Bernard W. Dempsey
Capitalism

John F. Cronin, S. S.
Church and Society

Donald McDonald
Rendezvous with Destiny

Thomas P. Neill
Liberalism

William Kaschmitter, M.M.
Economic Future of Japan

Raymond Bernard
Protestant Race Relations

Swithun Bowers, O.M.I.
Catholic and Secular Social Work

Francis J. Corley
Federal Family Allowances

John L. Thomas
The American Catholic Family

Joseph M. Becker
*Unemployment Compensation
Advisory Boards*

Robert B. Fleming
Immunity Statutes

Gordon F. George
Family Living Wage

Watch for them in SOCIAL ORDER

GOD, CAESAR, AND SOCIAL INTEGRATION

CHARLES DONAHUE

THE MORE NAIVE AMONG the Deweyan secularists have constantly told us that, since they reject all "absolutes" whether of faith or reason, neither their ideas nor any social institutions based upon them could possibly jeopardize freedom of thought or religion. Only dogmatists are potential threats to such freedoms. Anyone impressed by that argument should give careful consideration to Dr. Stanley's book,¹ for he succeeds in combining a rather thoroughgoing statism with Dewey's anti-metaphysical and instrumentalist account of mental activity. An idea, a norm, a value is, for Dr. Stanley as for Dewey, a plan of action. One must not ask, "Is it true?" but only, "Will it work?" Dewey, however, thought principally in terms of individual activity. Freedom was necessary precisely because it permitted individuals to put their values to the test of experience. Now Dr. Stanley has come to the conclusion that man is a social animal. Man's values are not derived from personal experiment but from the society in which he is reared and which molds his personality. Significant values are held not by individuals but by groups. They are tested not by individual but by

group experience, and they must be firmly held prior to action, for they motivate the action of the group.

To be effective, therefore, a society must have an ethos, a "social consensus," a "set of basic postulates" upon which it is ready to act. Such basic postulates

even when they are not grounded in the tenets of a formal system of theology, always possess many of the generic characteristics of a religious faith. As such they are inculcated and cherished for their own sakes. Celebrated in poetry, song and ritual they are, where they are consciously noted at all, typically the object of contemplation rather than of critical examination. (p. 146)

Today, our basic postulates are no longer in accord with the material conditions of life created by technological progress. The result has been a fragmentation of our society into interest groups, inhibition of intelligent social action and a growth of bewilderment among individuals. Modern Western civilization, Dr. Stanley is convinced, is in a state of crisis.

QUEST FOR ORDER

Disintegration can be checked, Dr. Stanley believes, only if society develops in the public schools a "flaming faith" (p. 170) in a new set of postulates adequate for the new technological order. In the older American community there

¹ EDUCATION AND SOCIAL INTEGRATION.—By William O. Stanley. Bureau of Publications, Teachers College, Columbia University, 1953, xi, 290 pp. \$4.50.

was sufficient consensus so that faith and values could be left to the family and the churches. The public school could afford to be "a peripheral institution concerned with the imparting of special knowledges and skills." (p. 24) Now, however, "the community, the church and the home are no longer successfully performing" the task of fundamental education in values. Our educational difficulties and our broader social disintegration can be remedied only if public education courageously accepts the authority which is being thrust upon it. The following is a key passage:

Society is no longer willing to leave the character of the young exclusively to the nurture of the home, supplemented by the educational influences of the neighborhood. This attitude is most clearly expressed, of course, in the case of the ignorant, criminal and alien family or neighborhood. But it applies in some measure to all neighborhoods and to all families. Increasingly society . . . has undertaken to supplement and, where necessary, to correct, the educative influences of the neighborhood and the family. As an inevitable result, the American public school, like the private boarding school, has become an educational institution in the full sense of the term. As such, it must accept a responsibility commensurate with the gravity and significance of its task. (p. 124)

GROUP FASHIONS BELIEFS

Conscious of its authority, tax-supported education can attack "the progressive disintegration of . . . intellectual and moral normatives" which is "the heart of the morass in which our society is now floundering." (p. 138) The goal will be re-establishment of a social consensus, acceptance by the vast majority of Americans of "a common system of values and beliefs." Once this common system is arrived at, the public schools can "build" it "into" their students.

In a transitional period like our own, however, public education is in the embarrassing position of being outfitted with authority yet lacking any principle upon which to base it. Dr. Stanley shudders away from the idea of theology as a principle of integration because he fears a renewal of religious wars. (p. 180) The democratic tradition, valuable as far as it goes, suffers from "conflicts, uncertainties and contradictions." (p. 182) The scientific method proposed as a principle of educational authority by the more moderate Deweyans does not provide the means by which "the disrupted social consensus may be restored so that man may once more be at home in a common community of persuasion." (p. 217) Dr. Stanley finally pins his hopes for our salvation on the techniques suggested by Professor Raup and his collaborators in *The Improvement of Practical Intelligence*.² This method of disciplined group deliberation goes beyond Dewey because it demands more than a consideration of facts; it provides the group morale necessary for common action. "There is . . . an emphasis on the cultivation and celebration of the common as a methodological canon." The common will be celebrated by poetry, art and ritual, "deliberately strengthening in the emotional structures of persons those things that bind them together." (p. 239) Thus, by the use of a technique which would build into the individual the habit of accepting and acting upon the results of group thinking, the public schools would gradually "forge a consensus," provide a new ethos to meet the needs created by new techniques, integrate the various groups within our society and assure the ideological happiness of each individual within a common community of persuasion. Once these things are accomplished, we shall be

² Harper, New York, 1950.

past the dangers of transition and on the border of a Brave New World.

II.

Dr. Stanley's book is so admirably candid that a summary of it—and I hope I have presented as fair a summary as space permits—is in itself a critique. With only the thinnest semantic disguise, Dr. Stanley proposes that the public schools become the organs of a state religion; for, surely, "postulates" which are the objects of "flaming faith," supported by ritual and poetry and serving for both social and personal integration do not only "possess many of the generic characteristics" of a religion; they are a religion.

However strange it sounds to twentieth-century ears, the proposal that the schools of the state should teach the religion of the state is not new in America.⁹ But Dr. Stanley's schools will do more than that. Their principal task, during the period of transition, is to make a religion for the state. The proposal is, of course, fantastic rather than dangerous for there is very little prospect that our school boards and school superintendents, who are, on the whole, practical people in direct touch with the realities of American life, will adopt it. A suggestion that ignores so blandly the first amendment to the constitution and—what is perhaps more important—the living popular sentiment expressed in the first amendment is of no immediate practical significance.

On the other hand, so consistent and candid an expression of one variety of secularist opinion has considerable theoretical interest. In the first place, the historian of ideas will note that on the

important question of the relation between society, ethical values and education Dr. Stanley has abandoned Dewey's position and, apparently without being aware of it, has returned to something like the traditional doctrine. Man, as Aristotle remarked long ago, is a social being; and, as every observant parent knows without benefit of Aristotle, the child's attitude and moral values do not come from experiment. He derives them, as he derives his language, from a society which speaks to him with kindly authority. Without this kindly authority, as Dr. Stanley and his group now see, the child's personality does not blossom in freedom. It is blasted long before it arrives at maturity, as we see, for instance, in the case of juvenile delinquents.

One can only congratulate Dr. Stanley and his group on their rediscovery of an idea at once true and important. But before the idea can be seriously used as a basis for proposals on policy in the public schools, more consideration will have to be given to the fact that it is not only true and important but very old and that Western civilization, America included, has had a long experience in dealing with it. Dr. Stanley regards the idea as startlingly new, just discovered by the social sciences. Now, for understandable reasons, the social sciences have devoted a great deal of attention to primitive societies. Primitive societies are rigidly monistic. The economic life, the religious life and the moral life of the group are inseparable parts of a fixed social pattern. The whole pattern is passed on to the younger members of the group in the educational process and its emotional significance for the group is kept constantly alive by poetry, song and ritual. This uncompromising monism, the monism of the primitive tribal dance, is indubitably effective. It produces integrated personalities (on a

⁹ Texts on this subject have been collected by Francis X. Curran, S.J., "Protestant Parochial Schools," *Thought*, 28 (Spring, 1953) 19-38. See especially pp. 27 and 31.

certain level) and it often has greater success than more complex social structures in imposing its moral authority. Now, the social ideal hovering before Dr. Stanley's mind seems to owe much to what has been learned about primitive societies. If one could only add to the passionate unity and rigid social control of such societies a greater flexibility in the adoption of new techniques one would be very close to the ideal society towards which Dr. Stanley wants the public schools to push us. The alternative, as he sees it, is Enlightenment individualism and its concomitant social atomism and laissez faire economic theory.

ANOTHER WAY

To put the problem thus is to present a false dilemma. Surely, our society can reject social atomism without committing itself to a kind of stream-lined primitivism. The institutions and supporting popular sentiment for a middle way are, in fact, already at hand and in operation. They are the result of a long historical process by which man rose out of a state of primitive monism, discovered human personality, and, at the same time, worked out a relation between society, ethical norms and the education of the young.

The basic document for that historical process is the logion recorded in Matthew (22:21): "Render therefore to Caesar the things that are Caesar's and to God the things that are God's." We are not concerned here with the logion as a religious truth but only as an historical fact of decisive importance for the development of human consciousness in the West.⁴ Man learned

⁴ I do not mean, of course, that only Christianity produced the sense of the two societies and consequently of the free responsibility of the human person. I have commented elsewhere on the importance of Judaism for the development of this sense in the West. See "Freedom and Education: the Pluralist Background," *Thought*,

How Combat Communism?

... The business of crushing communism, which has a negative and positive side to it, can only be accomplished by confronting the tool of communist penetration, not with a crowd of half-trained Catholics, but with its opposite—a highly trained Catholic lay minority of highest quality whose members are united in their singleminded devotion to the Catholic ideal. ... It is at this point (the necessity of an elite) that [Catholics] begin to flounder badly when engaged in considering the part the laity should play in the social apostolate in this or, for that matter, in any country.

The Christian Democrat (Oxford), December, 1953, p. 266.

to think in terms of two societies, a sacral society concerned with the things that are God's: absolute truth, moral goodness and interior peace, and a secular society concerned with the things of Caesar, food, shelter and the working truth and civil peace necessary for food and shelter. Man remains a social being both in his formation and in his activity. He seeks absolute truth as part of a sacral society and is educated for his life as a truth-seeker by that society. He seeks bread as part of a secular society and acquires from that society, by an educative process, the necessary skills and attitudes. But, while man remains social both in his formation and his activity, the individual is no longer a mere monad who need only respond normally to the pressures of a single formative society.

27 (Winter, 1952) 555. In the Ancient World philosophical sects such as Stoicism provided, and in the East religions such as Buddhism still provide, means of truth-seeking independent of the civil community.

Each individual becomes a link between two societies, a fully conscious and responsible being, a person. Doubtless the Enlightenment theory of the atomic and wholly independent individual is a myth. Nevertheless, it expresses—in exaggerated form—the sense for personality, the sense for the uniqueness, importance and responsibility of each human being, which is deeply ingrained in the consciousness of all who are heirs of the Western tradition.

I agree with Dr. Stanley that Enlightenment individualism, despite its importance in the thought of such typically American philosophers as Jefferson, is not an essential part of the American scheme of values. But one cannot overlook the fact that the consciousness of the two societies and of the importance of the human person as a link between them—and this is the historical matrix out of which Enlightenment individualism sprang—is indubitably part of our system, and an essential part. It is precisely this consciousness which is embodied in the first amendment and in the popular sentiment supporting the amendment. The first amendment recognizes the distinction between the sacral and the secular areas of national life and excludes the state from the area of the sacral. The state may not make a sacral choice, either positively by establishing any one sacralty⁵ or negatively by interfering with the freedom of any sacral institution.

The free and pluralistic sacral life of the nation is conducted independently of the state, and it is precisely that free sacral life which makes the American nation a people rather than a mass. A people is a group formed and brought to awareness by societies inde-

pendent of the state. A mass is a group whose conscious life is provided and controlled by the state. When a nation is pre-formed as a people, the state is the servant of the nation. In the case of a nation which is a mere mass, the state which brings that mass into conscious being is not only its master but its father and usually ends by becoming its god.

NO SACRAL ROLE

The result of the first amendment has been, as it was doubtless intended to be, a severe restriction upon the powers of the state and all state institutions. The public school is a state institution and consequently limited in regard to the sacral as the state is limited. Most public educators accept this limitation as a matter of course and are agreed that the public school cannot make sacral decisions.⁶ It cannot commit itself to any church nor to non-ecclesiastical as opposed to ecclesiastical theism nor to any secularist substitute for any variety of theism. Nor, surely can it use the classroom to pool the sacralities of its pupils into a new potpourri sacralty which will become the "community of persuasion" of the future. The normatives according to which the child's sacral development is guided cannot be determined by the school. They are supplied by the family and by any church or other sacral organization chosen by the family. The public school, therefore, cannot "mold" the whole child nor "build into" him a complete ethos. The public school teacher is, of course, rightly interested in the whole child. He will and should influence the development of the child's personality. His influence will ordinarily be great and beneficial in pro-

⁵ I use the term "sacralty" to cover both religions in the strict sense and secularist substitutes for religion. See "Freedom and Education: the Sacral Problem," *Thought*, 28 (Summer, 1953) 215-17.

⁶ See, for example, the statement of the Educational Policies Commission of the National Education Association, *Moral and Spiritual Values in the Public Schools*, Washington, D. C., 1951. It is extraordinary that Dr. Stanley does not discuss this document.

portion to his emphatic understanding of the sacrality represented by the child.

The general public and most public educators would not agree with Dr. Stanley's scorn for the "peripheral school," a public school which has set for itself sacrally limited but nevertheless important objectives. It is perfectly clear that there are two national needs which only public education can fill: 1. We must discover and train all minds capable of learning through "the use of abstract symbols." (p. 156) Our need for scientists is generally recognized. Our need for trained humanists is perhaps not so generally recognized but no less urgent. 2. We must go on improving, by tactful experiment, means of providing the benefit of a liberal and humane education for those who are not capable of dealing with abstract symbols and who can, therefore, not be humanely educated by the traditional methods. Neither of these needs is "peripheral." They are essential, and the survival of our civilization may depend upon their being met. If they are to be met, our present educational structure must do the job, and of that structure the public schools are the largest part.

Most recent criticism of the public schools has been directed against their alleged failure to provide sound scientific and humanistic training for those capable of profiting by it. The importance of the second need and the difficulty of filling it is apparently less widely recognized. But it is hard to see how progress with either problem will be furthered by trying to make of the public schools the sole saviors of society. No sensible person expects the public schools to solve all our problems either social or sacral. Mrs. Agnes Meyer recently expressed accurately the feeling of most Americans when she wrote:

It is high time that we make up our minds what the public schools can and cannot do. For at present the average teacher is expected to be a policeman, a psychiatrist, a public health expert, a doctor, a clergyman, a night club entertainer and a parent.⁷

The immediate needs which the public schools must fill can be filled without interfering with the pluralist structure of our society.

COMMITMENT

It is true that our pluralistic society in leaving the area of the sacral free from state interference does put a very heavy burden of responsibility on the individual citizen—and, in educational matters, on the individual family. It is true, too, that a nation that fails in the sacral order, which is the order of morale as well as of the search for absolute truth, will probably not succeed for long in its temporal affairs. But we are historically committed to sacral freedom, and our social problems—which doubtless exist—even though they may not add up to such a grave crisis as Dr. Stanley supposes—can best be isolated and attacked in a pluralist spirit. A pluralist sacrality prudently employed could, I believe, be a positive aid in a peaceful movement towards a more egalitarian society.

As far as our international problems are concerned, the kind of society towards which we are now moving, a society based on cooperation in temporal affairs, and freedom, plurality and mutual respect in sacral affairs, seems, to me at least, a far more promising model for a future democratic world unity than a society where the state, through its schools or through any other organ, seizes the sacral life of the nation and uses it simply as an instrument for generating morale.

⁷ "Schoolboy Racketeers," *Atlantic Monthly*, 193 (March, 1954) 36.

TRENDS

Circulation of a Pastoral

The pastoral issued on segregation as an evil not to be tolerated in the diocese of Raleigh, North Carolina, by Bishop Vincent S. Waters last June continues to receive favorable comment and wide distribution.

It led to an article by a Southern minister who interviewed the Bishop for the *Christian Century*. The article was reprinted in the St. Louis *Post-Dispatch*.

More than 4,000 copies have been distributed by the Institute of Industrial Relations (Loyola University of New Orleans) and a large supply remains, still available without charge to inquirers. The I.I.R. hopes to give the pastoral as wide a circulation as possible.

Puerto Rican Influx

That Puerto Ricans are flooding into New York City is a report often heard and sometimes distorted. The total of the islanders coming to the American mainland during the years 1945 to 1950 reached only 235,000.

Shortly after, as the immigration began to mount, a study was made of the numbers on relief in New York City. For the years 1947-1949 the newcomers on relief rolls varied from six per cent to ten per cent of their number living in the city. This rate seems to parallel the local changes in relief and unemployment.

Since 1950 some 172,000 workers have moved in and 44,000 babies were born, raising the present estimated Puerto Rican population total to 455,000 (6,000 deaths subtracted.) This rise indicates that the islander population has practically doubled in three years. It is estimated that Puerto Ricans now represent 10.6 per cent of the Manhattan population (7.1 in 1950), 6.4 of the Bronx (4.3 in 1950), 2.2 of Brooklyn (1.5 earlier), 0.5 of Queens (against 0.3) and 0.5 of Richmond (0.4).

The inflow has been correlated with expanding business activity in the United States. Puerto Rico's 2,226,000 people include a labor force of some 475,000 men, of whom at least 100,000 are unemployed in the sugar-cane off-season (eight months), along with some 40,000 other agricultural workers seasonally unemployed. The year-round unemployed total 44,000. In 1952 the average per capita net income was \$399.

Slight improvement in the unemployment problem comes from setting up of new industries in the island, where "refugee" businessmen of the mainland can claim exemption from state and Federal taxation. Mechanization of the sugar-cane operations may gradually displace 125,000 other laborers.

Politically, the island is controlled by the Popular Party, founded and tightly directed by the present governor, Luis Muñoz Marín. The opposition groups are the Independence and the Statehood parties and the Nationalists, all quite weak. Although the island has no representation in the U.S. Congress, all federal laws except those dealing with revenue matters apply in Puerto Rico.

The Popular Party has practically committed itself to a close commonwealth relation of dependence upon the United States and now opposes greater self-government (though Muñoz Marín strongly used to advocate complete independence).

Threat to Indians

Many American Indians residing in eleven states are already under serious threat of dispossession, and the same threat hangs over the heads of thousands more.

Last July Congress determined to end the long-standing relations between the Federal government and the Indian tribes. For a number of reasons the tribes have, since 1831, been looked upon as *quasi* wards of the government, largely as a means to protect their interests. An attempt was

made in 1922 to end this status, but united opposition of the Indians was able to quash the proposal. Now the government is attempting to handle the problem piecemeal.

Eleven bills have already been introduced, affecting some 70,000 Indians who are members of an indeterminate number of tribes in Florida, Wisconsin, Kansas, Nebraska, North and South Dakota, Montana, Oregon, California, Utah and Texas. Under terms of these bills, Federal protection of the Indians is terminated, treaties between the government and Indian tribes, as well as Federal corporate charters issued to them, are unilaterally abrogated. Unless they obtain state corporate charters, the tribes will no longer have legal existence, and individuals will be at the mercy of any form of exploitation.

Ultimately it may be desirable to release the Indians from their ties with the Federal government. But such a serious step should not be taken without reasonable preparation, especially if it is being forced through against strong opposition of the Indians themselves. Ostensibly, termination of Federal supervision over Indian tribal property is intended as a measure in their favor. Indians are no longer to be the "wards" of government (which, indeed, they never were as individuals); they are to be looked upon as citizens, with rights and responsibilities equal to those of other Americans.

But the Indians should be prepared for so serious a step. Opportunity should be given them gradually to assume responsibility and to acquire the civic and business skills which administration of valuable property requires. The measures may possibly not be a conspiracy "to liberate the Indian from his land," as one informed defender of Indian rights suggested, but it seems that so hasty a severance of government supervision would have that effect.

In addition to the basic inequity of what President Eisenhower has termed an "un-Christian" solution to the problem, there are several hasty and injudicious decisions involved in the practical solutions of the problem. For instance, bills already introduced concern only about one of seven Indians in the country. The remaining six-sevenths retain their present status for the time being.

Besides, not all the Indians in the states covered by the bills are affected. In the

case of the California bill, for instance, three reservations are expressly excluded from its provisions. All other Indians in the state are affected.

The bills further give the Federal government unilaterally the right to seize tribal or personal funds for payment of debts to the government or the tribe.

Economic Council Changes

The Economic Report of the President, submitted to Congress, January 28, 1954, bears out in its structure the changes introduced last summer in the statute governing the Council of Economic Advisers. The changes were insisted upon by members of Congress who felt that the previous Council could be too easily used for political purposes. The wishes of the Congress were fully acceptable to the President. Would that it were always that simple! As a result, the entire Report, including the Annual Review formerly signed by the Council, is now presented by the President as "my report." The only item signed by the Council is a brief report, "Appendix A," on the internal workings of the Council and its relation to cooperating agencies within the government. The strengthened position of the Chairman is reflected only incidentally.

Social Forums

For some years the Knights of Columbus in Louisiana have sponsored a series of week-end social forums to acquaint listeners with some aspects of Catholic social thought, especially in the matter of labor-management relations.

Recently a program of one-day discussion meetings has been added to the forums. In the course of the present year it is planned to hold meetings in many cities of the state. Efforts are also being made to extend the program to other areas within the Bienville Province, K. of C., which includes the states of Tennessee, Alabama, Mississippi, Arkansas, Louisiana and the Republic of Panama.

As a result of the program of social thought, informal study groups have been organized in many localities throughout the state.

BOOKS

THE RISE AND DECLINE OF LIBERALISM.—By Thomas P. Neill, Ph.D. Bruce Publishing Co., Milwaukee, 1953, xi, 321 pp., \$5.50.

Dr. Neill places the earliest use of the term "liberalism" in 1811, and in an excellent first chapter on definitions makes a basic distinction between "ecumenical liberalism" (a spirit, an attitude of mind) and "sectarian liberalism" (a body of doctrine). The latter he subdivides into classical and welfare, to embrace the gradual transformation in the use of the term between the 19th and 20th centuries.

The scope of the book is "Sectarian Liberalism of the 19th century, or, more properly, the period between the surrender of Napoleon in 1815 and the beginning of World War I in 1914." Developments in the United States are not followed beyond the 19th century; a second volume is to be devoted entirely to welfare liberalism in the United States.

There are nine chapters of history (six on classical liberalism and three on welfare liberalism) and four chapters that are chiefly characterized by evaluation (chapters 7, 8, 10 and 14).

English, French and American liberalism receive the main attention in the book, because it was in those countries that liberalism attained its greatest influence.

The narrative chapters represent a convenient compilation of the main events in the history of liberalism. Well written, they allow one to follow pleasantly the chief lines of development in Europe and the United States. Chapters 11 and 12, dealing with the transition of classical liberalism into welfare liberalism, are somewhat foggy but there is justification for that in the subject matter.

The chapters of evaluation comprise the more original contribution of the author. Here he was faced by a staggering difficulty: the vastness of his canvas and the inescapable vagueness of his theme. In addition, he had to write briefly and popularly. In the circumstances, detail and

profundity were out of the question; but Dr. Neill does manage to provide a succinct and useful piece of analysis.

Chapter 8, "The Creed of the Classical Liberal," should, perhaps, have confined itself to straight exposition; or if it included evaluation should have offered a more balanced evaluation. The chapter is restricted almost entirely to the economic elements in classical liberalism and to the undesirable aspects of those. The author's judgments on them are rendered with the certainty that is generally reserved for the theological elements in liberalism.

As a popular survey of the 19th century "social" philosophy and history, the work should prove useful to undergraduates and to the general reader. It is an effective advertisement for the forthcoming second volume.

JOSEPH M. BECKER, S.J.
St. Louis University

WHAT EUROPE THINKS OF AMERICA.

—By a Panel of Influential Europeans. Edited with an introduction by James Burnham. John Day, New York, 1953, xiii, 222 pp. \$3.50.

The author of *The Managerial Revolution* here presents a series of articles by friendly, but not infatuated, European intellectuals reporting and commenting on Europeans' views of the United States. The authors—Jules Monnerot, Vittorio Zincone, Yury Serech, Sylvain Troeder, Guido Piovene, Julian Amery, Joseph Czapski, Juliusz Mieroszewski and Raymond Aron—were obviously carefully chosen and write briefly and to the point, the result being a volume unusually good for a collection.

The general emphasis of most of the articles is economic—a fact which is itself a commentary on America's symbolic value to the rest of the world. But there are penetrating psychological analyses, too, such as Yury Serech's interesting comparison of the American-type hypocrisy

(we act always from the highest motives and for other people's good) with the Russian type, a kind of international envy-and-holiness combined, based on the conviction, never stated even to oneself, that it is shameful to have money and comfort.

Piovene's description is informative when he tells what the European finds who leaves "the illusions of the eastern seaboard" to discover the rest of America: "a meteor, covered with crowds and factories, amid an abstract, technical civilization, dominated by a mythological constellation of blind forces, and coming at them out of a landscape of forests and canyons." This unsettles the sensibility formed in Europe, where the civilization is "bogged down by special interests," but is also "a civilization of *pietas* (dutifulness, filial piety, conservation), of a thousand attachments, as opposed to the detachment essential to a civilization truly modern in nature or to a quickening of true religion." (p. 114)

Several of the writers make the point that it is immigration—the possession of relatives who have "made good" in America—which forms the real reservoir of good will toward America and the perpetual source for the myth of America as the Land of Promise—even, or especially, in the Iron Curtain countries, to this day. Czapski writes discerningly of the unfortunate impression created by Americans abroad—"A system of golden tunnels girdles the world; through them moves a special race of men, American dignitaries and their European acolytes" (and, one might well add, most American tourists). The same author notes the difficulties of the American personnel mentality applied to the selection of Europeans, who, he notes, are "more differentiated and . . . harder to select"—a point well made, for the real American specialization is often specialization in quick change, in not being too specialized.

Can a democracy such as America's, where the real concerns of the citizens are habitually internal concerns, be geared to an international outlook? Is our government, internally sound, necessarily irresponsible internationally? This question, which is becoming more and more common in Europe, recurs in several writers here. It leads to a conclusion which Aron,

Amery and Zincone advance and in which all the other members of this symposium would seem to concur: Europeans are troubled, but not despairing, about the quality of the United States' international leadership, which they realize was forced on the United States, but which they also realize needs more than a crusader spirit and an ill-concealed and unfulfillable wish that all issues be statable in terms of good people vs bad people, white vs black.

Biographical notices on each of the authors make the book that much more serviceable and informative.

WALTER J. ONG, S.J.
Harvard University

CHRISTIANITY AND EXISTENTIALISM.

—By J. M. Spier. *Presbyterian and Reformed Publishing Co., Philadelphia, 1953, xix, 140 pp. \$3.50.*

This book can be viewed in two ways: as an exposition of existentialism and as a critical appraisal of that movement. As a description of existentialism, it makes no notable addition to prior general descriptions. Indeed, the author seems to rely upon second-hand reports for most of his account of the French philosophers of existence: Marcel, Sartre, Le Senne and Lavelle. He seems to be on more familiar terrain in dealing with Jaspers and Heidegger, although even here Spier confines himself to an analysis of works published before 1935. Nothing is said about the significant later developments in the thought of the two leading German existentialists.

From the expository standpoint, the most interesting chapter is that devoted to the position of a Dutch "Christian Existentialist," Arnold Loen. An attempt is made by Loen to combine some typical existential themes with Karl Barth's theology of the Word of God. In Spier's judgment, however, this synthesis has served only to denature Christian doctrine by subordinating it to an immanentist view of man.

What is unusual about this work is the critical basis from which it evaluates existentialism. The author is a member of a new Dutch Calvinist school of Christian philosophy, whose leading spirit is Hermann Dooyeweerd. According to Spier and Dooyeweerd, every science and every

philosophy rest upon some pre-scientific, pre-philosophic foundation. The primal foundation of every system consists in a "religious choice," a basic commitment about the nature of the real. This commitment is not the outcome of any speculative demonstration but is a practical act of faith. Man must decide at the outset whether to regard himself as a creature of God or to deify himself and some aspect of his world. The resultant attitude is his "religious choice," whether it be based on worship of God or on an atheistic idolatry of some finite good. Furthermore, this Calvinist philosophy regards the revelation of God in the Bible as the sole basis for a sound outlook that can combine all the aspects of our experience.

This criterion is applied in a somewhat wooden and indiscriminate way to the various sorts of existentialism. The labels of irrationalism, subjectivism and atheism are freely applied, without much consideration for the criticism of these positions which abounds in the existentialist writings. Readers are not advised to consult this book for a well-balanced study of the existentialist movement. But they will find here a forcefully expressed Dutch Protestant reaction to some aspects of this philosophy.

JAMES COLLINS
St. Louis University

PRODUCTIVITY IN THE LIGHT FLAT-ROLLED SEGMENT OF THE STEEL INDUSTRY.—By Thomas F. Walsh, S.J. Fordham University Press, New York, 1953, 64 pp.

This is a significant addition to the series of studies in industrial economics at Fordham University which began with the publication of William D. Hogan's *Productivity in the Blast Furnace and Open Hearth Segments of the Steel Industry*, 1950.

This study measures relative change in man-hours required to produce a ton of flat-rolled steel at a typical plant in the steel industry.

The author's conclusions are interesting: For all major facilities at plant A, there is a downward trend in man-hour requirements for the production of a ton of product from 1941 to 1950. Increased produc-

tivity varied considerably according to product. Improvements range from 52 per cent in the three-stand cold reduction mill to thirteen per cent in the hot-drip tinning process. There is marked correlation between volume of production going through the plant and the amount of increase in productivity.

The causes of productivity, however, are complex. They include, among others, improvements in rolling practice, greater labor skill, careful scheduling of product-mix to obviate equipment changes, impetus to effort by incentive wage pay and capital changes during the years studied.

LEO C. BROWN, S.J.

THE ETHICS OF REDISTRIBUTION.—By Bertrand de Jouvenel. Cambridge University Press, Cambridge, England, 1952, 91 pp. \$1.75.

This brief, profound essay begins with the thesis that socialism and the society it sets out to reform are dedicated to a materialist conquest of nature to provide the comforts, services and other wealth, whose end product is a maximum of subjective satisfaction. This is a far-cry from its earlier dedication to brotherly love.

The new goal required the removal of want from some, the sacrifice of surplus by others. But stress gradually shifted from distress over some having less than they need, to indignation at some having more than others. Thus, redistribution of income (rightly used to overcome distress) came to be used to advance the status of "median" working incomes. This latter use of redistribution, de Jouvenel finds, is the present pattern in England where "all incomes are raised in this manner, while most incomes are drawn upon to finance the raising." The belief sustaining this policy is a myth that it represents a simple redistribution from rich to poor—with no further effects.

De Jouvenel contends that redistribution is a diversion of incomes reaching down to very low levels. Moreover, it rests on a profoundly erroneous belief as to the actual possibilities of improving incomes by redistribution. But worst of all, it is permitting (or forcing) the state to assume many social, artistic, charitable and other

activities which are properly the concern of individuals and families. To keep these basic issues before the reader, the author prescinds from any disincentive effects of redistribution.

While explaining how redistribution came to assume its equalitarian character, he introduces one of the most lucid accounts of welfare economics I have yet seen. He shows that welfare economics rests on a utilitarian philosophy of subjective satisfaction to be got from consumption. Coupling such philosophy to an assumption that all individuals are *most probably* capable of the same degree of satisfaction gives us the new redistribution.

PHILIP S. LAND, S.J.
I.S.O.

PROBLEMS OF ECONOMIC UNION.—By James E. Meade. University of Chicago Press, Chicago, 1953, 102 pp. \$1.75.

In a scant hundred closely reasoned pages the author has managed a luminous and comprehensive analysis of the problems involved in the formation of a large-scale international economic union. He supposes that "a large number of large states" contemplate entering an economic union for the purpose of raising their standard of living through the creation of an integrated market for their products and factors of production, without endangering either domestic stability or the equilibrium of international payments. On this hypothesis the author sets himself the task of determining the maximum economic power to be retained by national governments, and the minimum to be surrendered to supranational authority. By rigorous application of principles of high production to international economy, he concludes that extensive concessions must be made in the related fields of commercial policy, international and internal monetary arrangements and the allocation of labor and capital.

These concessions will doubtless strike the reader as extremely far-reaching, even in the light of such *avant-garde* experiments as the Schuman Plan and Benelux. Moreover, the question of relative shares in the international product, which the author purposely leaves out of account, is quite likely to assume paramount importance

in subsequent discussion of the basic objectives of economic union. The "have" nations must abandon their traditionally individualistic outlook, if they are to enter a union which seems, superficially at least, to favor the "have-nots." But these reflections do not weaken the force of the author's arguments; they merely serve to point up the manifest difficulties which stand in the way of their general acceptance. In last analysis these difficulties can be overcome only by a sincere recognition of human solidarity and of the supranational "common good"—the two chief structural supports of our Point Four program and of the international economic order envisioned by Pius XII.

The author appends a brief chapter on some economic problems involved in European Union rearmament.

ROBERT H. NEUBECK, S.J.
Woodstock College

RAISING THE WORLD'S STANDARD OF LIVING.—By Robert T. Mack, Jr. Citadel Press, New York, 1953, xviii, 285 pp. \$4.00.

If the world's underprivileged are to share increasing productivity, programs of socio-economic development designed to help themselves must be effectively coordinated. This immense and tangled problem of coordination among national and international agencies of public and private character is dealt with in this book.

Since June, 1950, was the terminating date of the study, the reader must look elsewhere for help in understanding developments since that time. This book, however, will enable him to evaluate those changes with reasonable soundness.

The first chapter sketches the evolution of national, international and regional efforts in coordination in the socio-economic field from pre-World War I days to the establishment of U.N. Coordination from the international and regional points of view is analyzed in the next two chapters. Aware that national interests of aid-offering and aid-receiving areas color coordination efforts, the author then considers this delicate question, studying the United States and Iran as representative of the two areas.

The author's competent handling of huge

quantities of relevant documentation should recommend this book to all interested in raising the world's standard of living. Greater clarity of style would have made the book as enjoyable as it is profitable.

JOHN BLEWETT, S.J.
St. Mary's College

RECENT TRENDS IN OCCUPATIONAL MOBILITY.—By Natalie Rogoff. Foreword by Herbert Goldhamer. Free Press, Glencoe, Ill., 1953, 131 pp. \$4.00.

This slender book provides a significant contribution to analysis and measurement of social mobility. The contribution lies not in the study's exhaustiveness or in the complete analysis of a particular social structure but rather in definition and measurement of social mobility as reflected in inter-generational occupational shifts. Whereas earlier researches in the field usually fail to distinguish mobility which may be due to occupational changes in a community between two periods, this study holds constant occupational shifts due to changes in the occupational structure of the society and measures those which occur independently of any such trend. In most earlier studies a large proportion of observed mobility may be attributable to changes in the technological and occupational structure of the communities studied rather than to the relative "openness" of a social structure. Miss Rogoff provides a simple measure of the latter.

The data for this study consist of marriage-license applications for Marion County, Indiana, for two time periods, 1905-1912 and 1938-1941. The analysis measures the inter-generational occupational mobility for each of these time periods and a comparison of the two. Miss Rogoff understands and acknowledges the limitations of her basic data. She points out inadequacies, inaccuracies, inefficiencies and attempts to assess their effects upon her findings.

Trends in mobility are presented by comparing the mobility of about 10,000 marriage-license applicants in the earlier period with a group of about the same size for the latter period. The measures for each period (derived by a very simple technique) control the effect of mobility

changes due to changes in the occupational structure of the universe and leave free for analysis changes due to relative openness or rigidity in the social structure. For each period fathers' occupation is compared with sons' occupation. Comparisons are made for the white population, the Negro population, for the population of foreign-born and of native fathers. Comparisons are also made for sons of three age categories: under 24 years, 24-30 years and over 30 years of age in each of the two time periods.

The substantive findings of the study are interesting and of some significance. The publication of the master tables should provide fruitful data for additional research.

It is unfortunate that the readability of the volume has been hindered by poor reproduction.

ELEANOR H. BERNET
New York City

FOUNDATIONS OF SOCIAL SURVIVAL.—By John Lindberg. Columbia University Press, New York, 1953, viii, 260 pp. \$3.50.

Dr. Lindberg, an economist by training, has had long experience as Secretary to the Swedish Unemployment Commission during the 1920's, as a member of the Secretariat of the League of Nations, 1930-46, now as United Nations Economic Adviser to Jordan. He possesses the qualification of actual experience demanded by Aristotle in one to guide us in practical philosophy.

The problem of social survival he sees first as that of "striking the right balance between the several social functions" (p. 4), especially those of order, defense, production and reproduction. To throw light on this problem he constructs two theoretical models: *The City as Reason* (Part I, pp. 3-144) and *The City as Love* (Part II, pp. 157-244).

In *The City as Reason*, Dr. Lindberg, rejecting positivism, insists that necessities discovered by philosophy must supplement and ground economics and sociology. Reason itself, however, he finds in turn insufficient, even though necessary. Love must provide the cohesion and dynamism by

which society can assimilate changing conditions and renew itself according to the deeper demands of morality and religion.

Philosophers will want to disagree with some things here, such as interpreting the Aristotelian training in virtue as conditioning reflexes by pleasure and pain. (p. 47) Catholic thinkers would desire clearer precisions in the final solution by Augustinian love, which he sees through spectacles tinted by Bergson; for his love projects its norms in a somewhat Kantian manner. However, that merely emphasizes the need for Catholic scholars to work in this field. In general, responsible scholarship and wisdom, at times brilliant, recommend this book to anyone interested in the problems of society.

WILLIAM L. ROSSNER, S.J.
Creighton University

THE SOCIAL PSYCHOLOGY OF PREJUDICE.—By Gerhart Saenger. Harper, New York, 1953, xv, 304 pp. \$4.00.

Persons interested in intercultural and intergroup education and human relations must inevitably deal with the psychology of prejudice. Saenger has done a unique service in publishing in a single volume the best current knowledge about the origins and nature of prejudice and the means to combat it.

After summarizing the contributions of psychologists and psychiatrists, sociologists and anthropologists, educators and experts in the field of industrial relations, the author relates major findings in three main branches of intercultural research: the extent and origin of racial differences, the nature and cause of prejudice and discrimination and methods and programs undertaken to reduce these causes.

Saenger does an expert job of analyzing the interrelationships between the development of personality and the cultural context in which a given personality grows. This material used in conjunction with the work of Christopher Dawson in his *Religion and Culture* (Sheed and Ward, 1948), will prove of great worth to teachers of sociology, psychology and human relations. It will be similarly stimulating to the social science research worker

in designing new studies in the area of action research in the community.

The author weakens his work badly by allowing quite an unscientific remark—one that smacks of prejudice—to enter his book on page 100, where he describes a study of upper Manhattan, New York. In this paragraph the author says that Catholic families found themselves in financial difficulties because they had more children in their families (than the Protestant and Jewish families in the same area) and "... [had] to spend a relatively larger part of the husband's income on alcoholic beverages, leaving less money for rent and clothing." This generalization is the more interesting because it turns up in a book on prejudice as a spelling out of one of society's most popular stereotypes, namely, that all Catholics are Irish, Democrats and drunkards.

TRAFFORD P. MAHER, S.J.
Saint Louis University

CLASS, STATUS AND POWER: A Reader in Social Stratification.—By Reinhard Bendix and Seymour M. Lipset. The Free Press, Glencoe, Ill., 1953, 725 pp. \$7.50.

While "readers" have become almost a fad in social sciences, they indicate a teaching trend and a need. The literature in some fields is so vast and scattered that its availability for classroom purposes presents a problem in most schools.

Class, Status and Power presents the writings of 61 "experts" and research teams on social class. Comment is confined to the sixteen-page introduction; selections are in five sections: Theories of Class Structure, Status and Power Relations in American Society, Differential Class Behavior, Social Mobility in the United States and Comparative Social Structures. The selections are representative and well chosen, although one looks in vain for such names as Landman, Halwachs, Briefs and so forth. Perhaps the weakest section of the reader is Part V, dealing with comparative social structure. Here was an opportunity to offer American students an understanding of European social class structure. Since differences in the operation of the class system as it

affects education, capitalism, politics and society in general are the source of much misunderstanding between Europe and America, it is unfortunate that the reader has such thin offerings.

This work will find immediate and widespread use in the schools. The general reader will find it an interesting approach to the intriguing problem of social stratification in our society.

JOHN L. THOMAS, S.J.

BASIC SOCIOLOGY. — By E. J. Ross.
Bruce, Milwaukee, 1953, viii, 413 pp.
\$4.00.

While many features of Ross' earlier *Fundamental Sociology* are discernible, this work is more than a revision, it reflects the progress and changes in the science of sociology. The selection and presentation of material is planned to meet the needs and interests of students who elect a single course in sociology as well as of those who will be taking other more specialized courses.

The body of the text is relatively brief (294 pages), nearly half of which consists of broad comprehensive description of social institutions. Some may question the brevity in the treatment of culture, personality development and social relations and the emphasis on heredity and on social change; others may fear the illusion of over-simplification in the pleasant and attractive style. But a careful reading reveals that all the fundamental concepts for a good introductory course are presented.

JOSEPH W. MCGEE
Marquette University

FABRIC OF CHINESE SOCIETY: A Study of the Social Life of a Chinese County Seat.—By Morton H. Fried.
Praeger, New York, 1953, xi, 243 pp.
\$4.25.

The purpose of this work is to picture the make-up of Chinese social life. Dr. Fried's *point de départ* is his first hand, scientific observation of a Chinese county

seat, Ch'uh sien, near Nanking, where he lived for a year and a half (1947-1948). In this community study, Dr. Fried analyses the Chinese family system, the extended family and the clan until he includes the whole country and indicates the nature of the outside ties. All classes of society are included: officials, scholars, gentlemen, merchants, artisans, workers, peasants, even beggars. Sharp distinctions are drawn between town and countryside.

According to the author's study, kinship ties of the Chinese are the most important factor of the make-up of Chinese society. These ties influence social, economic, political and religious life. "It is not only in the field of economics and politics that effects of non-kin ties (kin ties are much more included) are apparent. The Chinese ceremonial systems are largely based on familial ties which ramify through extended kin groupings. . ." (p. 221) Although the observation and the study are located in Ch'uh sien, the conclusions may in one way or another be applied to all China.

This book is very valuable for all who want to know the Chinese social structure from the view point of family relationships. Moreover, Dr. Fried's analysis has a theoretical significance beyond that of adding to an understanding of society and the person in China.

JOHN HO, S.J.
St. Louis University

BROWNSON ON DEMOCRACY AND THE TREND TOWARD SOCIALISM.—
By Lawrence Roemer. Philosophical Library, New York, 1953, xvi, 173 pp.
\$3.75.

Thanks to several recent biographies, Orestes Brownson holds an incontrovertible position as one of the most incisive and comprehensive Catholic thinkers of America in the last century. But before the value of his contribution can be accurately assessed, we need more specialized studies of the various aspects of his thought.

The present work is concerned with Brownson's political philosophy, particularly with reference to the American scene.

Following the main lines of Brownson's *American Republic*, with supplementary clarifications from his journalistic articles, the author presents a convenient summary of Brownson's refutation of the social-contract theory of government and his exposure of the socialistic implications of the doctrine of unlimited popular sovereignty. Brownson's views as to the nature of the American union and his optimistic appraisal of church - state relations in the American system are also briefly set forth.

While useful as a summary, the present work will not greatly help the reader to understand the origins and development of Brownson's thought or to arrive at a critical estimate of his importance. The book is too short to indicate where Brownson stands with reference to his predecessors and contemporaries in Europe and America or how his views reflect the social and intellectual currents of his day. In a final chapter Mr. Roemer has thought it fitting to apply some of Brownson's principles to various contemporary issues, such as civil-rights legislation, federal income tax, public support for parochial schools and world government. Unfortunately the author, instead of presenting Brownson's views on these questions as they arose in the nineteenth century, has chosen to set forth his own personal convictions. He expresses himself, moreover, in a tone so vehement and self-complacent as to antagonize rather than persuade any readers who might be open to persuasion on these points.

AVERY R. DULLES, S.J.
Fordham University

IN THE MINDS OF MEN: The Study of Human Behavior and Social Tensions in India.—By Gardner Murphy. Basic Books, New York, 1953, xiv, 306 pp. \$4.50.

In 1949 the Indian Ministry of Education requested UNESCO for a consultant to spend six months there organizing research teams to explore "social tensions." Mr. Murphy accepted the assignment, spent six months preparing, went to New Delhi and began his work.

First we learn the factors which have tended to solidify India: the family system,

caste and religious toleration. Now the first two are breaking down. India has the added difficulties of a language barrier and the partition. Concerning the latter change, the insecurity of the Moslems and refugees is treated at some length. Though the whole problem of social instability is rather formidable, it is not insuperable. India has the basic remedies at hand in her aboriginals, leaders, tolerance.

We can help India solve her problems best by realizing that she wants to use our help—financial, educational, scientific and technological—in her own way. But we must help India. If we do not, "as usual, the Soviet Union, and perhaps the Chinese, too, will fill the gap."

WILLIAM A. SCHOCK, S.J.
West Baden College

PRIVATE INTERESTS.—By Nigel Balchin. Houghton Mifflin, Boston, 1953, 308 pp. \$3.50.

This novel tells the tragedy of an outdated corporation trying to adapt itself to modern methods of business only to lose its personality in the attempt. The manager of the factory, a man who eats and sleeps business, by his quest for control breeds discontent in salary and wage earners alike. The attitudes of these people toward the manager, each other and their jobs are vividly described in a series of episodes.

For an appreciation of the attitudes of workers who are ruled by machines and of executives who toil without purpose, the book is well worth reading.

JOHN D. O'NEILL, S.J.
West Baden College

THE CHANGING HUMANITIES. — By David H. Stevens. Harper, New York, 1953, xiv, 272 pp. \$4.00.

This study gives "the general reader an image of the humanities in American colleges and universities." The author, a competent and sympathetic observer, appreciates both new and old values. Pleading for a broad view of the "humanities," he

groups them under four headings: language, history, philosophy and literature. He finds the present position of each encouraging, and indicates new lines of research.

The author deprecates an ivory-tower approach to the humanities. However, one feels that his viewpoint is less social than individualistic in the older liberal tradition. Indeed, this liberalism seems at times less than critical: Van Loon and H. G. Wells are consulted as serious historians. It is a pity that the humanistic work of Watkin, Dawson, Charmot and Maritain seem unknown to the writer, not to mention the SOCIAL ORDER symposium. These could have given focus and clarity. It is hard to know what the "humanities" are unless one knows what man is.

C. J. McNASPY, S.J.
St. Charles College

THE CATHOLIC CHURCH AND THE AMERICAN IDEA.—By Theodore Maynard. Appleton, Century, Crofts, New York, 1953, vii, 309 pp. \$3.50.

On the whole, Mr. Maynard does a good job of bringing to the average reader the fruit of several decades of scholarly but less readable work by professional historians and sociologists. He will be criticized for slight inaccuracies (as stating that St. Louis University has excelled "in engineering as well as pure science," p.

256). But the general picture he presents is well balanced.

This book is intended for the general public, and it should be evaluated in that light. However, the author considerably underrates the reading public. He believes, for example, that "it has never been properly understood that variety is capable of giving vivacity, color and charm and that much of very great value may easily be lost by too rigid a uniformity." (p. 113)

AMERICA DAY BY DAY.—By Simone de Beauvoir. Grove Press, New York, 1953, ix, 337 pp. \$4.00.

This French existentialist, novelist and author of *The Second Sex* and *The Marquis de Sade*, lectured in the United States for four months, swinging to the West Coast via Chicago and back through New Orleans. Her journal is a witty sensist's impressions—and nothing more: "This is what I saw and how I saw it." Inevitably it is selective, and the selection suggests the somewhat more descriptive title, *America Skidrow by Skidrow*.

AN ESSAY ON MAN.—By Ernst Cassirer. Anchor Books. Doubleday, Garden City, N. Y., 1953, 294 pp. 75c, Canada, 90c.

First published in 1944, this work by the celebrated neo-Kantian philosopher is now available in an inexpensive edition.

LETTERS

Opportunity for Catholics

After nearly three years in Europe, I heartily agree with Mr. Giese's optimistic report, "Opportunity for Catholics" [January, 1954, pp. 2-6]. If anything, he understated his case. For, though perhaps not conscious of it, American Catholics are privileged to live during the period of primary expansion of a great national church.

From a distance at least, the movement of the Spirit over the land is almost as palpable as that of wind over water.

It is time to lay at rest inferiority-breeding comparisons with European Catholicism. The latter, seen from a great distance with facets and variations dissolved into one, is not always what it is imagined to be. Besides, we must develop the

qualities native to our land and temperament. Though these may be different from the qualities of other Catholic peoples, they are nevertheless equally valid and valuable.

The criticism most often heard is that American Catholicism lacks a real intellectual life There is considerable truth in this complaint, but it may still be questioned whether we need precisely the kind of intellectual life European Catholics cultivate. I think our weakness lies in a failure to relate our beliefs with the down-to-earth, deeply felt problems of the day so that we come to real grips with them. (The great success of the SOCIAL ORDER symposium on Christian Humanism proves both the need of this type of writing and the public that awaits it.)

. . . . We must assess our own intellectual temperament coolly and impartially, then set our literary sights to its range. We are proud of our ability to get things done, our vitality and know-how in technical matters. . . . We are, then, it would seem, best fitted for those intellectual areas called realistic, historical and textual Our forte is to draw sound, practical conclusions from abstruse, theoretical systems [and] deal historically with either a factual or theoretical subject

The real danger to American Catholicism is not self-complacency, at least for the time being, but rather a feeling of discouragement which our minority position helps to breed

RICHARD W. ROUSSEAU, S.J.
Louvain, Belgium

Catholic vs. Secular Social Work

On principle I must protest R. Bakewell Morrison's "Secular Social Work, a Menace?" [February, 1954]. I am at a loss to know how this article passed the editor. However, if this article and the poor review of Bisno's book represent a planned editorial trend, there is need for serious concern.

Father Morrison should seek *all* the facts *before* making sweeping generalizations. The article is a misrepresentation and oversimplification of the relationship between "Catholic" and "secular" social work. Certainly his two counseling principles [Catholics must study and had better work in

Catholic institutions] are questionable. Neither can I appreciate the logic of the question: "Can I, for example, professionally deny an absolute morality and at the same time personally adhere to the unchanging precepts of the natural law and of the divine positive law?" Likewise, his "typical" example is, actually, atypical. It is inconceivable that any Catholic, much less an educated Catholic social worker would ask advice along the line presented by Father Morrison, as if there were the slightest possibility of an affirmative answer.

Father Morrison speaks of cleavages. While not denying difficulties, I believe that honest, responsible effort can find a way to work out these differences. He assumes that there is absolute incompatibility between the two schools of thought. I neither accept this position nor believe it tenable. There is need for clarification, not condemnation. Articles such as Father Morrison's foster confusion and disunity by manufacturing cleavages. We must not be content with negative criticism of social work from Catholic sources. Social workers share common methods and goals. Why not discuss these? Why stress differences? We must be closer together, not farther apart, for we can learn from each other.

The time is surely past for continual carping at "the Freudian concept of human nature." Freud made some valuable observations of human beings and their emotional life. With this knowledge we can help others not only naturally, but also spiritually, in terms of a deeper union with Christ. Newman said, "where the spiritual system runs counter to the natural, the natural must give way." However, we must examine demands of *both* spiritual *and* natural, for the demands of nature do not necessarily exclude demands of the spirit. Often we do not make sufficient effort to learn how they complement one another. Man is composed of body and soul; overlooking one harms both.

Recommending that Catholics seek work in a Catholic agency is utterly unrealistic. There are many necessary public and voluntary non-Catholic agencies which Catholics use. Are Catholic social workers to withdraw from these? *Must* they, following Father Morrison's reasoning? In my opinion this is neither necessary or advis-

able. What will be the next step? Must Catholic doctors treat only Catholic patients or Catholic lawyers serve only Catholic clients? Whether the person to be served is Catholic or non-Catholic, the social worker must be on hand to serve with professional skill and integrity.

May I refer Father Morrison to Charles R. McKenney's *Moral Problems in Social Work*? Two points there are worth noting. "Although a worker in a wholly immoral agency should seek a transfer, a worker in an agency in which an occasional act of mediate or remote material cooperation is expected is justified in remaining in this agency, provided it is not set up for purposes which are immoral." Further, the important distinction is made between "actually helping or advising others to do wrong, and helping persons in some legitimate situations who are doing wrong in other situations. Thus, illicit marital relations may not be advised, but in many cases persons who are living in illicit union may be helped with other problems, such as child care and health."

Father Morrison's approach is essentially negativistic, distressingly like Milton Lomask's (who often writes ill-informed articles on social work for *The Sign*) or some writers in *Integrity*, who have taken a jaundiced view of social work. Wholesale questioning of the ultimate motivations of non-Catholic social workers, who are honestly seeking to serve human beings in need, is entirely unjustified.

I know that I am enriched by my Faith. I know, too, that I am enriched by social work and by association with social workers, both Catholic and non-Catholic. I am convinced that we can work together. Indeed, I am sure that we *must* work together, for there are human beings who need social service.

Although forty years old, the wisdom in Msgr. William J. Kerby's words is perennial: "Should we Catholics ever drift into the shallow conviction that we cannot learn anything new, should we ever deceive ourselves into the belief that we have settled problems in charity, we would, indeed, need critics whose sharpness would sting us and startle us out of such a paralyzing illusion."

I believe that SOCIAL ORDER owes its readers an adequate presentation of the pos-

itive aspects of the relationship between "Catholic" and "secular" social work.

ARTHUR J. FOEHRENBACH
Baltimore, Md.

I agree wholeheartedly with Father Morrison that it is desirable for Catholics to study in Catholic schools and to be well grounded in faith and philosophy before undertaking the heavy responsibilities of social work. But if, as Christians, we are to bear Christ into the world, is it any answer to the "menace of secular social work" if those best qualified by faith and training to be leaders in this new profession withdraw from broad fields of public welfare, community organization and so on to devote their talents exclusively to the practise of case work in Catholic agencies?

Father McKenney's splendid letter in the March SOCIAL ORDER expressed some of the issues very clearly, and I would like to support most enthusiastically what he has said so well.

Father Morrison seems to imply that the Catholic must identify with agency policies contrary to his own convictions. No social worker, Catholic or otherwise, can continue to work under conditions which violate his principles. In the situation of the "planned parenthood" illustration, the Catholic should, of course, find another position.

Admittedly we need strong, well-staffed Catholic agencies for those seeking specialized services, but professional responsibilities are much broader than that. In other agencies a Catholic may not only serve Catholic clients but can also do a good deal in the way of interpretation....

MARGARET T. GOURLAY
Vancouver, B. C., Canada

I agree with Father Morrison when he says that Catholic social workers should receive their training in a Catholic college. However, I do not feel that Catholic social workers should work only for Catholic agencies....

SHEILA FARRELL
Paola, Kansas

Fr. Morrison's Comment

Fr. McKenney's gracious tact and Mr. Foehrenbach's patience are comforting. However, without entering into cases—as they did not take up the pointed instances I adduced—I find that two parallels constantly force themselves on my mind in considering Catholics in non-Catholic social agencies.

The first I am reluctant to announce, but feel that I must. Is not the case of a Catholic in a non-Catholic agency somewhat the same as that which our Holy Father felt obliged to mark and forcibly to note when he so forthrightly taught that you cannot be a communist and a Catholic? The second is the teaching of the Holy Father in *Humani Generis*, where, though he urges co-operation, he firmly stresses the obedience of the intellect required of Catholics. How can one approve in mind, or—not in a single instance but habitually—cooperate, even materially, in the actions of those whose conduct the Church reprobates? How can one “identify” with the agency in mind and heart and remain loyal in public life to the intransigent principles of Catholic faith? How can one loyally and heartily espouse “expediency” as the norm of conduct and remain a well-instructed and completely, intellectually loyal Catholic? I think that is the question. There are many things properly instructed Catholics may not do, no matter what gain.

And I wonder whether the “worker” can satisfy her supervisor in an agency without taking on the language, point of view, techniques, and without using the resources which her supervisor will surely urge. In dealing with clients does not the worker have to be under constant supervision: in planning, in working and in writing her voluminous and interminable reports? Can the “voice be the voice of Jacob and the hands, the hands of Esau?” Is it not asking too much of a person to talk, think, feel and act in one way in public and then in the privacy of her soul to talk, think, act and feel another?

If it be urged that we need Catholics in supervisory positions, how will they rise to such preferments without meeting the approval of their own supervisors, who can hardly be blamed for a penchant to see

their own views, the “morale” of the agency, the purposes which their own philosophy of life advances and the values which their own “humanitarian” ideals propound, sincerely accepted by their protégés?

Do we not also meet here the “firm wall of separation” which is said to forbid introducing into federal agencies “the supernatural”?

BAKEWELL MORRISON, S.J.
St. Louis University

Dublin Families

I found the article, “Evolving Irishmen,” in your excellent February issue of great interest. It would also be of great interest to our readers . . .

JEREMIAH NEWMAN
Editor *Christus Rex*
Maynooth, Ireland

Congratulations on your issue of SOCIAL ORDER for February, 1954. I was particularly interested in the article by Father Humphreys entitled, “Evolving Irishmen,” and I should be indebted to you if you would be so kind as to let me have another copy of the issue containing this article.

JOSEPH D. BRENNAN, Counsellor
Embassy of Ireland
Washington, D. C.

“Evolving Irishmen” is excellent!
DENNIS J. GEANEY, O.S.A.
Rockford, Ill.

. . . Find SOCIAL ORDER intensely interesting.

DOROTHY DAY
Peter Maurin Farm
Staten Island 9, N. Y.

I read Father Thomas' “Problem of ‘Forced Marriages’” with real interest.

ANNE F. EINSELEN
Ladies' Home Journal
Philadelphia

Worth Reading

"Asia, 1954," *The New Leader*, 37 (February 22, 1954) 3-29.

Fourteen pieces, almost the entire issue, are devoted to a survey of contemporary Asian problems intended to help in formulating "a serious and unified policy toward Asia."

Hans J. Morgenthau, "The United Nations and the Revision of the Charter," *Review of Politics*, 16 (January, 1954) 3-21.

Reviews changes within U.N., especially the growing significance of the General Assembly consequent upon the Security Council's ineffectiveness, and discusses the possibility and advisability of Charter revision in 1955.

"Ho Chi Minh and the Indo-Chinese Communist Party," *Mission Bulletin*, 6 (February, 1954) 138-43.

First part of a history and summary of Indo-Chinese communist growth, successful chiefly because Indo-Chinese nationalism was used as a united front with other groups in the country.

P. Virton, "Un siècle de lois sociales," *Revue de l'Action Populaire*, 7 (February, 1954) 113-27.

A useful survey of French labor law during the past 100 years, noting the change from individualist emphasis to recognition of the need for joint (collective) action and the main present defect: inability to cope with industrial conflict.

Jerome G. Kerwin, "One Nation Indivisible," *Today*, 9 (March, 1954) 22-23.

Good, readable analysis of controversy over Bricker amendment, from the viewpoint of representation and responsibility, by a noted political scientist.

Philip M. Smith, "Social Aspects of Anti-Union Prejudice," *American Journal of Economics and Sociology*, 13 (January, 1954) 171-78.

Unions will not win full public support until American cultural emphasis on extreme individualism wanes, anti-labor

groups no longer control education and mass communication and unions themselves root out internal abuses.

Raymond Bernard, S.J., "Protestant Work in Race Relations," *Interracial Review*, 27 (January, 1954) 6-9.

Brief survey of current work sponsored and inspired by Protestant workers and agencies. SOCIAL ORDER will soon run a longer, detailed survey.

A. H. Raskin, "Unions and the Public Interest," *Commentary*, 17 (February, 1954) 101-08.

Little evidence of far-sighted leadership among top unionists, claims the New York Times veteran labor reporter. (See also Leo C. Brown, "Towards Cooperation," SOCIAL ORDER, 2 [May, 1952] 203-09.)

Most Rev. John J. Wright, "The Unity of Mankind," *Catholic Mind*, 52 (March, 1954) 129-34.

Sermon at the Pan-American Mass in which the Bishop of Worcester, Mass., points to the role of the communion of saints in drawing mankind together.

John C. Ford, S.J., and Gerald Kelly, S.J., "Notes on Moral Theology, 1953," *Theological Studies*, 15 (March, 1954) 52-103.

The annual survey of developments in moral theology considers several moral problems which have notable social-problem implications. Among these are law, leisure, psychoanalysis, alcoholism, racial integration, family support.

Benjamin E. Mays, "We Are Unnecessarily Excited," *New South*, 9 (February, 1954) 1-3.

The Supreme Court school segregation cases comprise a moral issue which the whole world awaits; but Southerners must realize that desegregation is bound to go slowly. Since the cases apply to only five districts, Negro parents will move cautiously, pressure for non-segregation will probably relax, residential patterns will still govern school changes.

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